

THE LIFE

OF

GREGORIE LOPES

THAT GREAT SERVANT

of God, native of Madrid,

WRITTEN IN SPANISH BY

Father Lofa Curate of the

Cathedrall of Mexico.

AND SET OVT BY FATHER

Alonso Remon of the Order of

our Lady de la Merced,

with some additions

of his owne.

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PRINTED AT PARIS.

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TO HIS HONORABLE AND
NOBLE FRIEND,
S. KENELME
DIGBIE
LEARNINGS BEST
ADVANCER.

THE opinion, which
upon diuers occa-
sions you haue ex-
pressed, you had of
the excellencie of this smale
worke; and the great esteeme
wherin you kept it alwayes by
you in spanish, emboldned my
unskilfulnes, to bestowe upon

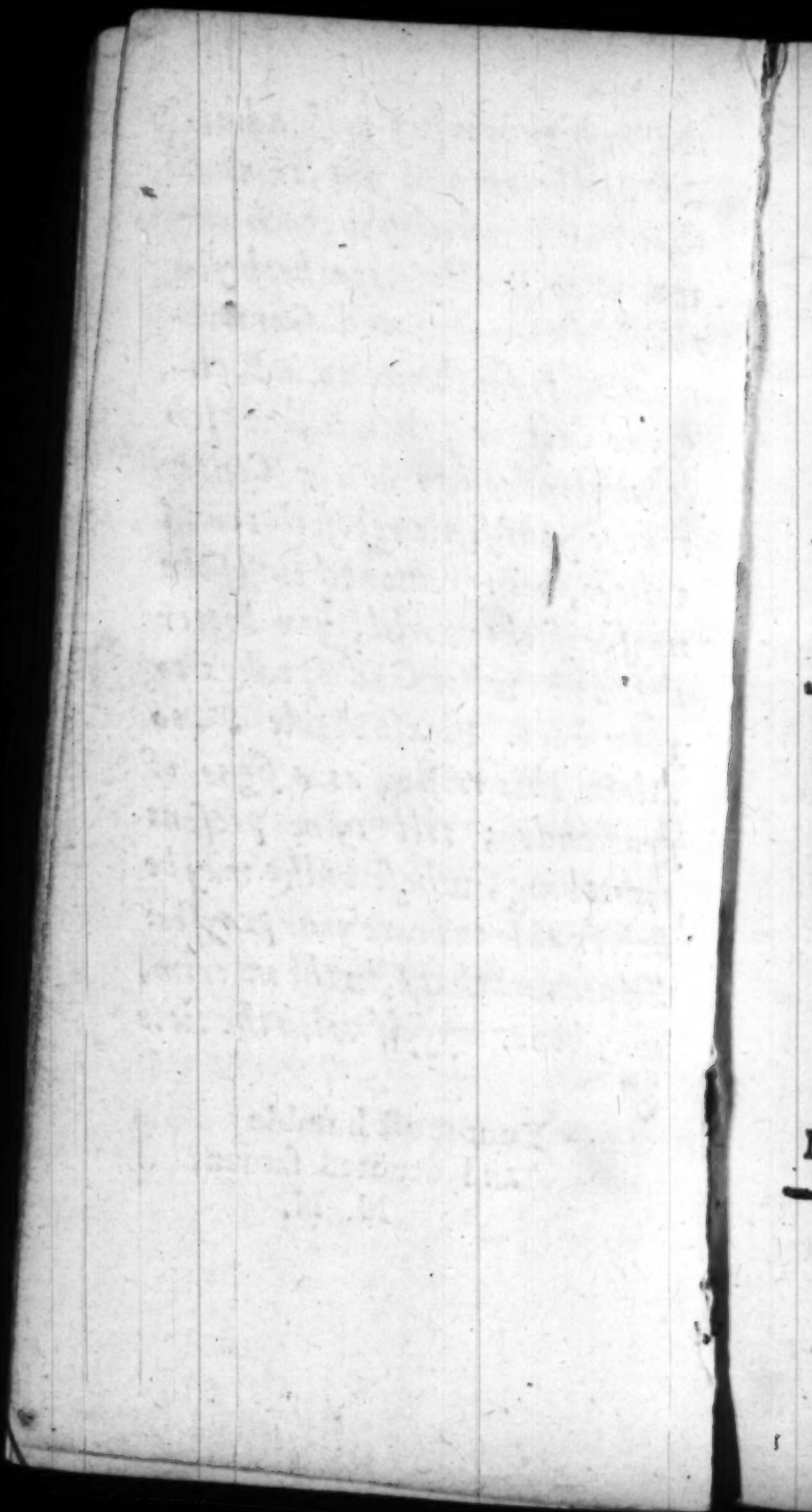
it an English beeing: such assurance are you able to giue of the worth of whatsoeuer you undertake to prise, or prayse. Now if as your word went before the presse, so it may please you to permitt your noble name to appeare in the Frontispice; and to take it into such a degree of fauour, as to stand betwixt the Saint and Censure, I dare promise he will be looked on and liked by the most, yea euen by the best vnderstandings be iudged to speake excellent truthes with profit and admiration; and herin you shall still adde to the high rate the world putts vpon the riches of your mind: which makes you your countries admiration and pride, and the enuie of other nations, who would iudge it no

crime to mistake you for one of
theirs; did you not by the fre-
quent and feruent testimonies of
your incomparable zeale, loue,
and affection to serue our best
King and Countrie, put them out
of that dreame. But what doe I
doe? I dare not giue sayle into
the Ocean of your vast soule,
which is capable of all things
from the highest to the lowest, in
perfection. Not that I dread cen-
sure of flatterie, where euery one
is readie to subscribe, if I could
find any end; or to write them-
selues, of they could find any be-
ginning of your prayses (plentie
making vs all poore in this too
plentifull a subiect) But that
your obligations haue made me
too much your seruant, to be
willing to obscure what I am

not able to illustrate. I will one-
lytherfor, giue my long impris-
oned thoughts leaue to appeare
in words, confessing with all
sinceritie and truth, that for
my part, I neuer mett with Ma-
gnanimitie matched with such
mildnes: such admirable know-
ledg accompayned with such hu-
militie: so great abilitie atten-
ded with such affabilitie: nor
so perfect courtshipe in coniunc-
tion with so great pietie. In a
word the Court meets with no-
thing more polished, more oblig-
ing, more endearing: The Armie
with nothing more generous, re-
solute and undaunted: The
schoole with nothing that ether
makes more deepe and strong cõ-
ceptions; or more happie and
gracefull productions. And yet

that which is iustly most admired and beloued in you, is, that that Pietie which you teach the world to practise, teacheth you to make frequent and faire retreates, from thence to a Religious Cell or solitude, which seemes indeed to be the Center where your soule reposeth; and where, being remoued out of the noyse of the world, you better discern what God speaks to your hart. Please Noble Sr. to admit this trifle, as a signe of gratitude; till tyme present something, whose bulke may be better able to beare your praysses: And permitt that I, in the interim, may honor myself with the title of

Your most humble
and deuoted seruants
N. N.



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der of our Lady de la Merced
with some additions of his
owne.*



PRINTED AT PARIS:

1638.

THE LIFE

CATHERINE LOPES

THAT GREAT SERVANT

of the Church of Madrid

AND THE HISTORY OF

HER VIRTUES AND

CHARACTER

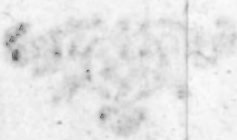
AND SET OUT BY

HER OWN HANDS

AND BY THE

WITNESS OF THE

WITNESSES



PRINTED AT PARIS.

THE
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OF THE BIRTH, PARENTS, and country of Gregory Lopes and of the beginning of his Vocation.

THE FIRST CHAPTER.

GREGORY Lopes was borne at Madrid, in the yeare of our Lord 1542. on the fourth of Iulie vpon which day was celebrated at that time the feast of S. Gregory Thaumaturgus, Bishop of Neocæsarea in Pontus but since is transferred to the 17. of November. He was baptized in the Parish of S. Giles and was named Gregory by his Parents, because he was borne vpon that day. This is all that is knowne and can be auerred of his lineage, house, and name, for those that were

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most inward with him, were of opinion that Lopes was not his owne, but rather that the holy man had assumed it the better to conceale his noble family. For there appeared in his behaviour, a certaine generosity vnder that humble grauity, and that freedom of spirit and resolution: in what busines soeuer, a respect, and courtesy so accomodated to euery ones quality, as all were perswaded, that he was descended of a noble house.

None could euer heare from his owne mouth, what he was, for being asked by some graue personages, and such as were most familiar with him, who he was, and of what country, he answered: what auaieth that? Father Francis Losa a great seruant of God, who had, bin Curate of the Cathedrall of Mexico, and left all to accompany and conuerse with holy Gregory, and to cherish and tend him (as he did vntill his

of Gregorie Lopes.

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death) treating of the same thing in the booke which he did write of his life, and how he had earnestly intreated him some few daies before his death, that he would tell him who were his Parents; he affirmeth, that he made answer only in these wordes. since I came into the field to lead a solitary life I haue held only God for my Father; my brethren by this time are dead, of whom I was they ougest. Such was his silēce in this, though remarkeable in all things.

It is probable that he had his calling euen from his childhood, because Father Losa askeing him vpon an occasion if God began to dispose him for his seruice, as soone as he had the vse of reason, he said he knew not certainly whether it was then, or a little after, but that he was certaine that our Lord had called him very soone, and that he neuer was a chid in his manners, and so he was wont to say, as one that had found it by expe-

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rience in himself, that which the holy Ghost said by Hieremy, that the man was happy that caried the yoake of our Lord from his youth.

In his childhood he did learne to reade, and write, wherein he became so excellent, as that some things which he hath left written with his owne hands seeme to be printed, he did neuer study Latine, nor any science, so that whosoever did heare him treat of many verities both naturall and diuine, so clearely and distinctly as he did, might easily gather that without doubt he had no other Master but God.

He had a desire euen almost from his infancy, to liue a solitary life far from his parents, and therefore being very young, he went to Burgos, and from thence to Nauarre; and liued six yeares vpon a mountaine in the company of an hermite, in great pouerty obedience and humility, till at lenth, God so permitting, his Father w^{er}

to seeke him, and finding him out, brought him to Valladolid where at that time was the court of Spaine, and there placed him with a Gentleman of good account, to serue as his page, much against Gregory his will: but neither the braueries nor fassions of the court could make him forgett God, and his inward recollection, where vnto he perceiued his calling was, and he was wont to say that Whilist he serued in that place, and was sent vpon errandes, his chiefest care was to goe talkeing mentally with God.

Lastly groweing in yeares and haueing attained the twentieth yeare of his age or therabouts: and (as much as may be gathered) his father and Mother being now dead, he resolved vpon that which he had allwaies determined and purposed in his mind, and taking with him some little things which were necessary for such a long voiage, he tooke his iourney to-

wards Siuill, with intent to take ship for the indies, visiting some holy places which are in the way in Castile, and Andalusia; he passed by Toledo, where whilest he praied in the great Church and visited many Reliques, and pictures that are there, he confessed that one day amongst the rest God did him, in that place, such a speciall fauour and grace as he had neuer receaued the like till that time, but he would neuer tell what it was.

From thence he went to our Ladyes of Guadalupe, where he spent some daies in watching, and continuall prayer, beseeching that glorious Virgin the guid of the exiled, that she woud obaine of her blessed sonne to enlighten him in his iourney which he purposed: ad it is certainly thought, as much as could be gathered by that little which he declared (for he did not reueale his thoughts to any body) that the Mother of God at Gua-

dalupe commanded him by a particular reuelation , to goe to new Spaine, which iourney he tooke in hand and performed very ioyfully.

THE SECOND CHAPTER.

*How he arriued in new Spaine and
of the exercises wherein he there
employed himself.*

AFTER he was embarked, the fleet wherein the went, endured some tempests, which seemed vnsualle to the Mariners in those parts, but it seemes that all these were flights of the deuill who as soone as he getteth knowledge of any soule that is to warre against him, he presently begins to trouble her, and desireth to hinder her from going forward, either couertly with the colour of goodnes, or opely by opposing her. but all these tempests passed ouer and he arriued safe at the port of S. Iuan de Lua: there he gaue thakes

vnto God for his good successe,
and went to the City of Veracruz
where he did declare somewhat of
his mind and purpose in coming to
the Indies, because most Men goe
thither to increase their fortunes,
and he, it seemes, had read that
which S. Augustine saith in one of
his Epistles: if you would be a good
Marchant, and heape vp store of
wealth, giue that which you can-
not keep, and you shall receiue in
exchange, that which you cannot
loose, giue a little and you shall
receaue a great deale, because for
these temporall goods, which you
distribute, there shall be giuen you
an eternall inheritāce: so he being
furnished with cloaths, mony, and
some other little things to the va-
lue of eightscore pound starling,
he gaue away ad distributed it all,
for the loue of God keeping no-
thing for himself but what was
necessary to couer his body, which
was a sute of ordinary cloath of
rash, with which he went from

the City of Veraçtuz to Mexico, trauiailing, those 240. miles with many incommodities in his sustenance, because he neuer asked any thing of any body, neither for Gods sake, nor for any other respect.

As soone as he came to Mexico, being, as is said, before excellent in the art of writing: least he should giue himself any occasion to be withdrawne, frō his purpose neuer so little, he did flie idlenes (because as the poet Lucan saith, that is the effect of idlenes) and he settled himself to write first with a Scriuener by name San Roman and afterwards with the Secretary Turcius; it was Lent at that time he was in Mexico and he fasted it all with bread and water, and with the greatest abstinence, silence, and austerities as was euer seene in any secular Man: And this is manifest by a letter which Leues Zapata writ vnto him about 29. or 30. yeares afterwards, which came, to be in the yeare of our

Lord 1591. It is dated from the Mines of Iaxio and writen vnto Gregory Lopes who was then in Santaſe in great eſteeme for his ſanctitie as ſhall be ſayd hereafter. The tenour of the letter is this.

About 29. or 30. yeares agoe whileſt that I dwelt in the ſtreet of Tabuſa in Mexico, there came out of Spaine, and lodged in my houſe a Gentleman cloathed in raſh, and amongſt other tokens, he faſted that Lent with bread, and water, he was called Gregory Lopes: they ſay that you are called ſoe, I pray doe me the fauour to write if you be he, and to cōmēd me to God in your prayres.

And that he was, the ſame, it is manifeſt by his anſwer, which he ſent back in the ſame paper in theſe onely words: I am he that you ſpeake of, I will doe as you requeſt me. A ſentence worthy of ſo great a perſonage; a wiſe leſſon and of great moment, to teach the profane cuſtome of this pre-

sent age, to spare their wordes and paper.

Gregory Lopes staid in Mexico, onely till he could gett by his writing, where withall to passe to Zacarias whether he had a mind to goe; as soone as he came to those mines, and saw, the confusion and couetousnes, those wranglings, oaths, and periuries, the suites in law, quarrells and misfortunes of those Men so drowned in avarice, by reason of that Minerall, he was much discontented, and great was the dislike that he had whilest he was there, especially when one day he saw with his owne eyes, that, at such time, as the Cartes went away with the siluer to Mexico, two men,, which seemed to be discreet, fell out about a certaine interest, and killed one another at the same time without regard to giue account, either of the goods to the owners, their soules to God, which was the greater losse.

This troubled Gregory very much, being sory for the losse of those two soules ad being inwardly stricken he trembled with feare to see how much God was offeded in that place, and how easily Men went to hell. From that time, he begane to make more hast, to put that in practise, which he had determined in his mind, namely to goe and liue in the wildernes solitary, fearing, least delay might be hurtfull, since that the staying of Esau in hunting made him loose his fathers blessing: and it is the opinion of wise Men, that in war and in the way of vertue, delay is for the most part hurtfull with this resolution, he changed those cloaths he wore, which were reasonable good, for a sack cloth, and went 24. mile farther into the Country, to the Valley of Amyac, amongst the Chichimecos, whose crueltie was in those times much feared by the Spaniards, because they did eate Mans fleshe, and

of Gregorie Lopes. 15

committed many other cruelties :
but he hauing God in his heart,
feared no man , and so it came to
passe that these Men, or beasts (for
soe they shewed themselves to
others) were so courteous to him
as that they helped him to make
è little cottage after the manner of
an Hermitage , which we may
well say, was the first that euer, was
in new Spaine with that name.

THE THIRD CHAPTER.

*Of the solitary life which he began
to lead in the Valley of Amayac
amongst the Chickimecos.*

Gregory Lopes began his soli-
tary life as he was entring in-
to the one and twentieth yeare of
his age, which is a matter of great
importance , to wit , to begin euen
from ones youth those exercises ,
which are to continue all ones life,
and S. Ambrose said, that this was
the honour of young Men , to

learne the feare of God from their
 tender years. Therefore the first
 thing, that Gregory did, for the
 better performance of this his so-
 litary life, was to make the two
 first steps, the one with the feare,
 the other, with the loue of God,
 offering himself vp into his hands,
 and putting himself vnder the
 shadow of his most assured pro-
 tection, with these wordes. Lord
 here I goe forth onely to serue
 thee, and not for any interest of
 mine owne; if I doe perisheth, on
 thy account be it. By Gods fault no
 Man perisheth, because he giueth
 euery one, that, which is sufficient,
 if he will make his benefit of it for
 his saluation. And our ruine all-
 waies proceedeth, and is caused
 by ourselues as all the holy Fa-
 thers doe vnderstand and as may
 be gathered by many places of the
 holy Scripture, especially by the
 wordes of the Prophet Isaie in the
 13. Chapter. *Thy perdition O Israell
 is thy owne worke, from me only
 shon*

thou hadst help that thou mightst not haue bin destroyed, if thou wouldst haue helped thy self with it. So Gregory by those wordes did not meane, that his soule might be lost for want of Gods assistace, he himself doing, what lay in him because that cannot be imagined of a Man endued naturally, with such an vnderstanding, and supernaturally with so much light, but, by this manner of speech, he intended to declare his affection: and truly wordes comming from hearts enkindled with loue are alwaies to be piously interpreted, conformably to the affection which doth then rule in them.

[Hereby we might gather the nature of this act of Gregory, which proceeded from two apprehensions which he might haue had of God at that time. The first was, of a holy feare of the combates which offer themselves in the desert; the which proceeded out of a perfect knowledge, which God had giuen,

him, of his owne weaknes. The second, of a great confidence, which he put with all in the goodnes and metcy of God; for the iust man by trusting in God, looseth not, his feare, and by the feare of himself, casteth not away his confidence in God. Then if we refer it to the affection of confidence, his act is to be declared thus: Lord here I goe forth only to serue thee, and not for any interest of mine, if I perish, vpon thy account be it; as if he should say; I am sure that by thy fault I shall not perish; but I am rather of opinion that this proceeded from a holy feare, and that which he could haue said, was: Lord here I goe forth not for my owne interest but only to serue thee, if I doe ruine my self it will not be by obeying thee in this vocation which thou giuest me, but because thou hast determined for mine owne vnworthines, to suffer me, to perish in that estate thou

hast put me in, as Saul did loose himself in that course, wherein thou didst put him, not by thy fault but his owne.

From the very instant that Gregory Lopes made this act, he found the fauour of God in himself very efficacious, and began with great courage to walke in the narrow path of perfection; in the which he neuer retired back one foote, or staid, nor euer lost sight of that light, with which God did direct him in this way. He armed himself with continuall abstinences. He vsed himself to eate but once à day although his meate was but short, and of little nourishment; for the most part of his time it was only Maiz or Indian wheate toasted which the Indians call Cacalote, and he obserued this custome so strictly euen till his death, that vpon no occasion, yea though he were grievously sick, he would euer breake it. He did neuer eate flesh; yet

if any sent him some slices of beefe in almes he receiued them thakefully concealing his abstinence, but he did neuer eate them. Rolles of Indian wheate were his ordinary bread, and those but sparingly, and lesse then sufficient sustinance to liue vpon, if God had not sent him such fauour as might well seeme his, in so much that his manner of life, and nourishemēt seemed rather miraculous then naturall.

THE III. CHAPTER.

How the retyring of Gregory, seemed to some excessive, and his manner of life suspicious, and the reproches which he therupon endured, and of a notable miracle which our Lord wrought by him.

Although the life of Gregory in the wildernes, was so extraordinary, and so retired from the conuersation of Men, yet there were some that did carp at that

estranging of himself, especially, because they did not throughly penetrate that inward practise of his soule: and the exteriour, which they saw, was different from that, which is commonly seene in such like Men, that are giuen to spirituall exercises; because they saw that vpon many holydaies he did not goe to Masse, and that he had no spirituall bookes; those slāderers of his blamelesse life, not considering that the way, which Gregory tooke, and wherin God had enliighted him; was so inward, so secret, and so solitary, that enen his soule it self, as he often said, did stand in feare, and suspected her owne body. And thus much touching the slāder, for not vseing bookes of deuotion, and vocall prayer: as for his hearing of Masse vpon daies of obligation, this might excuse him, that the nearest place to his Cottage or habitation was 24. or 30. mile off; yet vpon great daies he alwaies went

to heare it, and afterwarde returned back to his widernes. But it is no new thing that the iust and freinds of God, suffer such like persecutions, for as S. Austin saith very well: persecution is that which disposeth the seruant of God, for the glorious crowne, which is ready for him in heauen; and Lactantius saith, that an Emperour or Prince could not know the valour of his Nobility, if he had not enemies for their exercises and triall. Besides this, some imputed it to great folly in Gregory Lopes, seeing him choose that wildernes before any other, for his abode in which, those Chichimecos, a rude Nation, did euery day kill and eate such Spaniards as they could get in their handes, as if there had not bin thousands of Angells garding and watching the nakednesse and solitarines of Gregory, in regard of that Lord, whom he serued, no man daring to touch him; yea not to looke on him

without respect , because , that were to touch God in the apples of his eies , as he himself saith , by the Prophet Zachary , of those who trouble and disquiet his faithfull seruants. But many of the souldiours, who passed that way, being ignorant of such deep philosophy, called him foole and mad Man , and said vnto him : friend you smell of the graue , but the souldiour of Christ did little regard , these feares , for God had infused such a loue and reuerence towards him , in the mindes of that barbarous people , that although they killed the other Spaniardes with their accustomed cruelty round about him, yet when they came to the place , where Gregory was , they reuerenced him and saluted him with such courtesye as they were capable of : and not only they but also other Indiās , that were more ciuilsed , and vnderstood our language , seing him apparelled in that manner , like an hospitall

brother, and thinking him rather an Ecclesiasticall person then secular by his garments, instead of saying *Deogratias* vnto him, they said *Teogratias*; and such was their courtesie and kindnes towards him, as that they offered him some conies and tunas; a fruit much esteemed in those countries, shewing themselves in all things so loueing and ready to assist him as if he had bin their Countreman, kinsman, or brother; and by this may bee seene the loue, and respect which they bore him, thus seeing him build that cottage or hermitage, the Indian Chichimecos themselves did help him to finish it, bringing boughes and stones, and making mortar, such is the force of good example and humble life, as it is able to tame and soften the heartes even of wild beasts. And so said the Emperour Adrian, as Dion relateth; that armes and Maiesty had giuen him the Empire, because,

they made him dreadfull, and that courtesies and clemency did maintaine it, because clemency begetteth loue. But nothing doth so much declare and set forth the great force of meeknes, sweetnes in wordes, lowlines in cariage, cheerfullnes of countenance, as that manner of extolling which David vseth in the 44. Psalme, where speaking euen literally of Christ, he saith, that, one thing for which the eternall Father did blesse him, was for the comelines and grace, which was spread in his lips.

But all that which we haue said hitherto, is little in comparison of that which now we will say. Oh sweetnes of behauiour! oh good example in life and manners! how powerfull are you not only on earth, but euen in heauen? The holy Man Gregory haueing finished his little cottage, thought good to make himself a little garden after the manner of the ancient

hermits and Fathers in the desert; but he went on but slowly in his worke being very weake both by reason of continuall contemplation, frequent extasies, as also by reason of the austerities, and mortifications he vsed, standing allwaies on his feet with his head bare both in the sun and wind; eating only now and then a few hearbes and morcells of Maiz which the Indians did throw vnto him; being besides of a weake constitution, as may be seen by his physiognomy his picture (who-soeuer either for curiosity or deuotion desireth to see it) is very well drawne in the Imperiall house of the Society of Iesus at Madrid (which is in Toledo street) in the Church vpon the side altar on the left hand going vp to the high altar in the picture of S. Ihon Euangelist in the Ile of Pathmos. A certaine Spaniard by name Andrew Moteno had a farme neere vnto that place; he came some-

times to help the holy Man to worke in his garden, and to make a ditch and a banke, which he did round about to conuey away the water, and that it might serue instead of an hedge or inclosure; and as he came one day amongst the rest to see him and help him, from the top of an high hill which did looke into his garden, he saw a thing very strange and worth the relating. Gregory was digging in his garden, and round about him were many Angells of rare beauty richly attired and in diuers colours. Some of them did dig others caried earth out of the ditch, and others helped Gregory to lift vp his armes. The man was astonished and stood in amazement about two howres; he told it to his wife, who was called Donni-a Maria de Mercado, and, at her intreaty he returned to see the same vision and miracle many other moraings, till he was assured, that it was no dreame nor imagi-

nation, but a reall and true vision
seen with his corporall eies, and
a manifest miracle, which, it was
the will of God, should be publis-
hed and made knowne.

THE V. CHAPTER.

*Of the remedies, with which God
did furnish him against the com-
bats, which he did sustaine at
those times.*

GREAT was the austerity, which
he vsed in mortifying his bo-
dy, not sparing himself one instar,
nor affording himself any ease: and
not only this, but also want of ne-
cessaries gaue him abundant oc-
casion to merit. But all this was
sweet in comparison of that inte-
riour exercise, to the practise of
which, God did continually stirre
him vp. And though in particular
it be not knowne, in what kind,
this exercise was, yet he told me
often times, that such was the ve-

hemencie of his combate, that he
maruailed how he could hold out
and that his haire did stand an end
when he remembred those times.
This he said, being now an old
beaten souldiour and much prac-
tised in the like combates. Vpon
an occasion that offered it self, he
did with great modesty tell one,
that was well affected vnto him,
that he had had a combate and
spirituall wrastring with the deuill
which was so violent, that bloud
burst out at his eares and nostrills.
The remedie he vsed in these oc-
casions was prayer, wherein he
continued day and night, and he
was faine to vse all his strength in
this combate, least he should yeeld.
But amongst the affections which
God did giue him in his prayer for
his strenghtēing ad cōfort, ther was
one a very singular one in vsing
those wordes, *Fiat voluntas tua, si-*
cut in calo & in terra, Amen Iesus;
the which he said continually, in

so much as for the space of three
yeares, he said them mentally as
often as he drew breath, without
ceasing or once forgetting: neither
did his eating or drinking or tal-
king with any Man, make him in-
termitt this exercise: and I once
asking him, if it were possible to
remēber himself of those wordes,
as soone as he awaked, he answered
yes: and in such manner, as
that finding himself awake, he
did not breath the second time, vn-
till he had said them. A rare thing
yet not impossible for Gregory,
being it was agreeable to the great
vigilance and perseuerance that
God had giuen him; in whatsoeuer
he imagined to be the will of God
or profitable for his soule. At three
yeares end, where in he had prac-
tised himself in meditating vpon
those wordes, and profited much
by them resigning himself wholly
to the will of God in whatsoeuer
he would dispose of him, it plea-
sed God to put him in another

exercises not so much of wordes,
as of deedes; that was an ardent
loue of God, and his neighbour, in
the which that religious soule
setled her self as in the most he-
roicall vertue, and most pleasing
vnto God. Thus with so firme and
sure a foundation, he went alwaies
increasing and ascending from
one vertue to another, neuer slak-
ting that amorous effect of Chari-
ty in which the diuine goodnes
had grounded him, as shall be said
hereafter.

THE VI. CHAPTER

*Gregory Lopes goeth to the planta-
tion of Alonso de Aualos and de-
termineth to returne to Mexico
by the perswasion of Father Do-
minick de Salazar.*

Gregory liked well of his ha-
bitation in the towne of A-
myac because he did there enioy
freely his solitarines, and had oc-

caſion enough to exerciſe his po-
uerty and patience, in wanting
commodities for his life and con-
uenient ſuſtenance; and therefore
he would not haue changed his
habitation, but that the loue of
his neighbour (whom he deſired
to loue as himſelf) did ſeeme vnto
him to require it; becauſe his mā-
ner of liuing in the deſert, being
ſo new ad vnusuall in thoſe partes,
ſome rude . and ignorant people,
did meruaile that he did not heare
Maſſe vpon Sundayes, and holy-
dayes, eſpecially hauing no oc-
caſions nor labours in the coun-
try to excuſe him from the precept
of the Church, it ſeeming vnto
them, that only temporall neceſ-
ſity was ſufficient to diſpenſe with
him, and not the particular cal-
ling of God, and inſtinct of the
holy Ghoſt, who did bring vnto
the deſerts of Nitria in *Ægypt*,
and to many other parts, great
numbers of Men, who did leade a
Monaſticall or Heremiticall life

not

not haueing opportunite in one
yeare, no nor in many, to fullfill
that precept, or others such like
from the which in the iudgement
of all learned and vertuous men
they were lawfully excused; and
Gregory himself knew that very
well, yet neuertheles he yeelded
to the frailty and ignorance of
those people, and to auoyd all
scandall, he went to Alonso de
Aualos his plantation, where he
had commodity of hearing Masse,
Alonso de Aualos receaued him
with much loue and courtesy, and
offered him a house and garden
of a very good aire, and vnder-
standing that he did not cate flesh
commanded his steward to em-
ploy an Indian to catch fish for
him, Gregory accepted of the gar-
den, but would not consent by
any meanes, that any Man should
be set on worke for him and so for
the space of two yeares which he
spent in that place he liued onely
vpon milke, and curdes, this time

expired (vnderstanding that it was the will of God) he determined to returne to Zacatecas, and the night before his departure, as he was expecting day light to take his journey, the terrible earthquake began, which was in that Country in the yeare 1576. and as Gregory was going to open his window, the beames of his chamber fell without doing him any harme. In this iourney he came to a manour of Sebastian Mexia, who gaue him good entertainment, which he requited with his veruious example and good aduise, the which made such impressiō in his host that presently laying aside his rich apparell he cloathed himself in sack cloth like Gregory Lopes, to whom he bore such an affectiō and respect, that he determined to put both soule and goods in his hand to manage and dispose of them according to the great prudence, which he vnderstood that God bestowed vpon

him. But he suspecting it, and knowing that Sebastian Mexia was shortly to dy, thought it was not for his purpose, to take vpon him the charge of other mens goods, who to serue god more freely, had discharged himself of his owne: and to the great grieve of the all, he cōtinued his iourney.

At that time Father Dominick de Salazar, an eminent Man of the order of the Dominicans, wēt about preaching amōgst the mines and villages adioyning vpon Zacatecas. This man through the great familiarity he had with Gregory, was so taken with his good spirit, and manner of life, as that he did earnestly intreat him, to goe to the conuent of S. Dominick in Mexico promising to procure him both lodging and diet, where he might liue more quietly and securely exercising apart his prayer and other exercises of his calling, and yet not want the commodities and profit, which a life

in community, especially, of religious Men, bringeth with it. Gregory beleeuing that this course would be no hindrance to those exercises of prayer and contemplation, which God had put him into, determined to follow the counsaile of so learned, a Man, and so great a seruant of God as was Father Dominick, and accepting of the opportunity and almes he returned to Mexico, hauing bin in the said Villages of Amayac Aualos and Mexias manour almost seauen yeares, and two Months, wherein he serued a certaine mā vpō an occasiō, which I will relate. He cloathed himself as is said before, with a course sackcloath, and hauing with time worne out his cloathes, he thought good to earne wherewith to couer his nakednes, seeking in that place a seruice. He came to a rich farmer, who receiued him willingly, and gaue him in charge to looke to his hous-

hold, and see them do that which belonged to their office. Gregory did that with such care on the one side, and on the other with such loue and humility, as that he filled all with the admiration of his vertue, loue of his good carriage and desire of his cōpany; but he haueing got enough in two months space to put himself in cloaths, tooke his leaue of them leauing them sory for his departure, which they could not remedy neither with intreaties, nor teares, nor mony which they offered him.

whilst Gregory Lopes walked in the wildernes, great were the terrours, with which the deuill endeauoured to affright him, make him turne backe and leaue off his holy purpose; sometimes with the roarings and the howlings of the wild beasts, other times with the cruell deaths, that the Indian Chichimecos put the Spaniards vnto every day in that place, othertimes he assailed him.

with diuerſe inward temptations, and therefore the more crafty, and deeceitfull, but he had preſently re-
course to his prayres and ſuch weapons as God had giuen him for his defence, which was a to-
tall reſignation wherwith he put himſelf, and his affaires in the hands of God. He did repeat thoſe wordes, wherein he had found ſuch light and erudition, *ſiat voluntastua*, &c. and preſtrate on the ground in the ſight of God he ſaid: oh Lord thou art a Father and all things are done in thy preſence, and with thy will. With this he got new ſtrength to goe on in his way.

He liued in great pouerty, as is ſaid, yet he neuer asked almes, neither in this time, nor euer after in his life, but truſting wholly to the diuine Prouidence, he did eate that which Men gaue him of their owne accord without asking, and when that failed, he did earne it with his labour. He paſſed many

daies, only with Indian wheate
rosted, and some lents only with
purslane, whereby he came to
haue a great weaknes in his sto-
mack, which gaue him occasion
to merit all his life time. Somtimes
he vsed to exercise his body in his
little garden, and he did seldome
or neuer eate of the hearbes,
which he planted and cultiuated,
but very charitably gaue them to
those that passed that way. He
did spend euery day some time in
the holy Scripture, and sometimes
his lecture was in the Epistles of
S. Paul in Spanish, before they
were forbidden, of which we
shall speake more at large in an-
other place.

THE VII. CHAPTER.

*He returnes to Mexico, and hauing
bin at the conuent of S. Domi-
nick, he goeth to Guasteca, to
continue his solitary life.*

AS soone as he came to Mexi-
co, he went straight to the
conuent of the Dominicans to
meet with Father Dominick Sala-
zar, who was to procure him a
Cell in that place according to his
promise: but vnderstanding, that
he was not in the city at that pre-
sent, he declared his busines to
some graue and learned Fathers
of that order; who answered him,
that they could not possibly giue
him a cell vnlesse he did take the
habit which they offered him
very Willingly: but he hauing
staid there some daies expecting
his patron, in whose word and fa-
uour he put much confidence, at
length they assuring him that he

would not returne very soone, and that when he was come, he could not obtaine his desire, and with all perswading himself with this, that his vocation was not to liue in community but solitary, he tooke his leaue of that holy conuent with much griefe both to the Fathers and also to himself, being to leaue such holy company; but he esteemed it his more assured course to continue in his first vocation and way which our Lord had shewed him, and wherein he had profited so much already, and for that purpose he determined to goe to Gualteca, because he was told that it was a wast and vnpeopled Country, but very fertill of wild fruites, on which he might liue. Gregory made choice of this seate to liue solitary in, and though he might haue had cause to feare his infirmities and weaknes of body, yet he was more afraid of being troublesome to those that gaue him entertainment, a thing

wherin he was alwaies very wary and discreet, Therefore relying wholly vpon the diuine Prouidence, he setled himself in that place vntill God did ordaine otherwise; the fruites hearbs, and rootes of the field were his food, he fought valiantly the battels of our Lord, continuing the exercise of the loue of God and his neighbour, wherein, as is said before, the diuine goodnes had grounded him and giuen him increase.

THE VIII. CHAPTER.

Of a grieuous sicknes which he had and of an ill opinion, which some had conceived of him about that time.

Gregory Lopes would haue spent the rest of his life in that wildernes of Guasteca, if he had perceiued that it was the will of God who shewed that it was otherwise, by meanes of a vehe-

ment fit of the bloudy flux which he sent him, in which he continued many daies all alone, with the discommodities that may be imagined, in great want of all things necessary for his cure, and euen for his ordinary sustenance, till it pleased God, that a priest of a very exemplar life, by name Ihon de Mesa who instructed those people without any stipend, spending his meanes freely among the poore and needy, sending presently for the sick man cherished him in his owne house with all diligence and attendance. He was brought very low with this sickness, vntill that being very much weakned, by reason that he had not eaten any thing in many daies before, he fell a sleep, but wakned againe vntimely, with a little strength and stomack to his meate, and in a short time he perfectly recovered. Neuertheles his good host would not suffer him to returne to the wildernes

again, but kept him in his house almost foure yeares with great edification both to himself and his neighbours round about, who moued with the report of his good carriage, came to see him, although he neuer reuealed to any what he was, what his vocation, nor the mentall exercises which he vsed, only his outward behaviour was that, which made many both admire and loue him; yet there wanted not some, that did behold him with a quite different eye, and so framed different conceits of his manner of life; for hauing no office nor exercise, as they thought, to employ himself in, they deemed him to be an idle fellow, and one of no worth; yea their suspicicion passed farther, for some thought him an heretick, although they saw him come to heare Masse, and comply with the other outward obligations of a Christian, as well as the rest.

And because vpon this occasion,

I| got the first knowledge of his manner of life , I will here set downe the relation , which they gaue me of him. About that time , there came a priest from those parts, to the city of Mexico , and amongst other busiesselles , which he came to treat of, one was that their liued in that place , a man , who he feared very much , was a Lutherane heretick , because he did not cary any beades about him, nor shewed any other such signes, with which good Christiãs shewed their deuotion , and vprightnes of heart. I asked him , whether he spoke well in things touching our faith ; he answered , that he seemed to be well grounded in the Catholick doctrine, that he knew all the bible by heart, that in his behauiour he was blameles , and that he was allmost allwaies alone , as if he had great busi- nesses though he did not impart them to any. He staies à great while in the Church, and we can-

not get out of him, of what country he is, who were his parents, or kinsfolke, and liueing in the world he doth not meddle with any thing of this world, as if he did not liue in it. I replied familiarly, that I would not haue that priest be like vnto Hely, who thought, that the changes which Anna made in her countenance, at such time as she praied earnestly in the presencc of God, were caused by drunkennes, if you should see a theefe without his beades, you would not therefore account him an heretick; how much lesse a man of so good a life, so conuersant in the holy Scripture; and whose conuersation seemeth only to be with God. The priest conuinc'd with this reason, answered, that he liked well of that which I told him, and that it was likely, that he was a very good man, and said moreouer: I will cary him a hat for he weareth none (perhapes because he hath none) and I will

not informe the Inquisition of him as I thought to haue done. This passed betwixt the priest and me concerning Gregory Lopes, whom I knew not of till then; neither did I then know his name although by the said relation, I conceiued a good opinion of his manner of life, God beginning then, though I knew nothing, to shew his great fauours and mercies, which he was to doe me by meanes of this his seruant, as shall be said hereafter.

THE IX. CHAPTER.

His aboade in Atrasco, his returne to Mexico, and the examination which the Metrapolitane made of his spirit, and manner of life.

THe desire which Gregory Lopes had to liue vnknowne, and the great care, which he vsed to conceale his spirit and heroick

vertues, made him often change his dwelling, imitating herein the ancient hermits who fearing least they should be knowne and honoured by Men, did trauell continually from one place to another: so he, hauing bin, about foure yeares in Guasteca, seing himself knowne and much esteemed both by Spaniards and Indians; by the instinct of the holy Ghost (for it is to be thought that he neuer chāged his habitation without it) he departed towards Atrisco, and being within a league of the towne, God brought him vnto a man of good esteeme, by name Ihon Perez Romero who gaue him lodging and all things necessary for his maintenance in his mannour. Gregory was there well treated, because his hosts were good Christians, and benefited themselves with the good counsailes and examples which he gaue them (for that was the gratifying and recompence, which Gregory left

left to them, that entertained him, and wheresoeuer he came) the temper of the country was very agreeable vnto him, and the riuers, brookes and pleasantnes of the fieldes did further him much in his deuotion and recollection. But it was not the will of God, that he should stay in that place aboue two yeares, because the sower of coccle, the enemy of our good is wont to hide the vertue, and darken the light, which shineth and enlightheth, that others might not profit themselves, nor goe forward in the seruice of God, as did those hosts of Gregory, and many of their neighbours round about. Therefore the cōmon enemy vsed for his instruments, certain religious men, that liued in that place, none of the learnedst, but it is likely their intention and zeale was good, though not *secundum scientiam*, who seing such great mortification, and so composed a behauiour in such a young

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Mā, such an admirable wisdom, vertue, and spirite in one that had neither studied, nor euer wore any religious habit, wherein he might haue got such good parts, they were much scandalised, and did feare where there was nothing to be feared, and forgetting that saying, that, the hood maketh not the Monke, and that which the Prophet saith: Happy is he O Lord whom thou instructeth and teachest thy holy law. They did so much aggrauate the matter before him that was then Archbishop of Mexico, that he thought it necessary, to make very exact inquiries, to learne the truth; which being performed according to the order of law, he declared by decree and publick sentence, the great vertue and innocence of Gregory: who, hauing got by this a greater name and opinion of sanctitie amongst all men, tooke his leaue of Iohn Perez Romero, and leauing him and all his family sad for the losse

of such holy company by which they were so much edified, he tooke his iourney towards Mexico, and from a place neere Tescuro, lifting vp his eies, he espied the house and sanctuary of our Lady of Remedies on the other side of the city; and thinking that there might be there, some habitation, wherein he might continue his solitary life, he trauailed straight towards that place, without entering into Mexico, and seeing that it was a place dedicated to the Mother of God, he reioyced exceedingly, and purposed to remaine in that place in seruice of the Queene of heauen: God disposed all this for the good of many soules in that place, who profited much in vertue by the conuersation and company of Gregory. At his first comeing, and for some months after, none knew what he was, and there were scarce any that made any esteeme of him because he was very wary in make-

ing any outward shew of the fa-
uours, which God did vnto him,
but seemed outwardly a simple
Man, of few wordes and of a shal-
low vnderstanding; none did re-
sort vnto him, none did light vpon
that treasure, which God had in
secret in that wildernes. By reason
of this he was in great necessity, ad
want of sustenance, in so much
that I haue knowne him passe ma-
ny daies, only with wild quinces;
but, time running on, men began
to take more notice of him, some
deuout persons, who did there
keepe their nouendialls inuiting
him now and then to dinner, and
they did behold with care and at-
tention, their guests new attire,
and manner of life; some were edi-
fied by his conuersation, others did
beware of him, holding it a sus-
picious matter to stray from the
common course, others lesse adui-
sed, iudged him to be a Man of
ill life and a dissembling heretick,
and therefore did abhorre and fly

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his company, and he in that kind suffered much with wōderfull patience, allthough I could not hitherto learne any notable thing, that hapned vnto him in that place. This came to the eares of the Archbishop Don Pedro Moya de contreras of good memory who like a vigilant and carefull Prelate, thought good to informe himself of the life and behauiour of Gregorie Lopes, and the spirit, by which he was directed. I went about that time to our Lady of Remedies to see him, and by the conferences which I had with him, I remained well satisfied touching his spirit, and iudged him, to be a man of solid and well grounded vertue. I gaue this relation to the said Archbishop, and told him that was my opinion; he for his more satisfaction, and better performance of his office, would haue this busines examined more exactly, and gaue in charge to Father Alonso San-

ches; of the society of Iesus, a man of great zeale and learning, and much addicted to spirituall life, and well experienced in it, to examine Gregory Lopes with all care and diligence; making (as they vse to say) an anatomy of him, and to acquaint himself with his employments, exercises, and manner of proceeding. The said Father went with this commission to our Ladies of Remedies where he spent much time with Gregory, propounding vnto him very precise questions concerning the Catholicke faith, his customes, and spirit, to all which he answered with such breuity, and humility, that he left him alwaies more in doubt, so as his desire of getting out the plaine truth clearely, was increased in him. Therefore thinking, that to vse any other meanes, was but to goe about the bush, he determined to speake to him plainly, and so with a graue and seuerer countenance, said these wordes.

will declare my self vnto you: my Lord Archbshop sendeth me to haue knowledge of his sheep; therefore, answer me clearely, and plainly; to this Gregory made answer: it is uery fitting, that I should obey my Father and Prelate, and you in his name; this being premised, Father Alonso Sanches began a fresh to sift him ouer and ouer, asking him many very subtile questions in matter of faith, and Christiã doctrine; to all which he answered clearely and distinctly, grounding his answers vpon the holy Scripture, and relating the heresies which had bin raised against the Catholicke verity, mentioning the times and the chiefest of the Archheretickes, together with the holy writers and Doctors, who did impugne and write against them: this he did with such waighthy sentences and graue wordes, that the father remained astonied, but much much more he wondred at the good satisfac-

tion, which he gaue to all the doubts and obiections he put vnto him, touching his spirit, and manner of life, and found that he was endued with much prudence both diuine and humane. Hence it came to passe, that the said father remained not only well satisfied touching the spirit of Gregory, but also his great friend and deuote. He gaue an account of all this, to the Archbishop who was exceeding glad, that a Man of such verue had ioyned himself to his flock, and from that time forward gaue command that he should be cherished, and often visited, I being alwaies the messenger. The first time, that I spoke with the Archbishop, after that Father Alonso Sanches had giuen account of his commission; he told me, that among other things which the Father had told him in praise and fauour of Gregory, he said these wordes, Truly my Lord, in comparison of this man I haue not yet

of Gregorie Lopes.
begun my spirituall A. B. C.

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THE X, CHAPTER.

*Of his going to the Hospitall of
Guaſteca, and the exteriorr and
interiour exerciſes, wherein he
employed himſelf in that place.*

Gregory Lopes had liued two
yeares in the houſe of our La-
dy of Remedies when he found
himſelf very weake, and tormen-
ted with a paine in the ſtomach,
and the collick; and by reaſon of
theſe indispoſitions, thoſe cold, ad
bluſtering winds, which doe ordi-
narily blow in thoſe high Coun-
tries, Were very hurtfull to him;
and therefore it was neceſſary in
regard of his health, to goe to the
Hospitall of Guaſteca which is
ſeated in the Marqueſate of Valle
36. miles of Mexico. As ſoone as
the Archbiſhop vnderſtood his re-
ſolution, he ſent him an horſe of
his owne ſtable, and ſome dainties

by a seruant who was to accom-
pany him ad serue him in his iour-
ney. Gregory Lopes, the Archbis-
hops seruant and I departed from
our Lady of Remedies, in the
yeare 1580. towards Gualteca,
and so great was the esteeme
of those, who had conuersed with
him in that place, that at his de-
parture, all made meanes to get
some part of his poore houshold-
stufte, which was at that time two
or three sheepskins, which serued
instead of a bed, and a little pit-
cher to keep water in. And all-
though I endeaoured allso to get
one of those sheepskins, I could
neuer obtaine it, though I was
Curate of the Cathedrall, and so
well knowne by all: such was the
affection, and deuotion, with
which the good people did aske
them. I left Gregory in his way to
Gualteca, least I should be wan-
ting to my office in Mexico. Gre-
gory therefore in the company of
the Archbishopps seruant, arrived at

Gualteca, where he was receaued by brother Stephen de Herrera, although the commodity was but small, by reason of the great pouerty which the hospitall did suffer in its beginning. He lodged him in his owne chamber, hauing order to giue him that which was necessary for his sustenance, and not to employ him in any thing. The brother vsed him with all loue and kindnes, as he did vse to doe all, that repaired thither; who though they were many in number, by reason of the pleasant temperature and wholsomenes of that aire, and the Hospitall poore at that time; hauing neither rents to maintenance the poore, nor houseroome to lodge them, nor any thing wherewith to build, yet it neuer was wanting to their cure and reliefe: a thing truly, which if we did consider it only humanly, would seeme impossible and far from the truth: but such was the courage of Bernardin Al-

uares the founder, not only of that Hospitall, but also of that of the Conualescents in Mexico, and of many others which are spread ouer all new Spaine, that he deserued his most prosperours successes, for the reliefe, and help of many. I remember that when I asked of this great seruant of God, his good will, that Gregory Lopes might bereceiued in that Hospitall, he answered me: would to God, Father Lofa, that I could bring all the poore Men in the world to my hospitall, I trust in Iesus Christ, that he would maintaine them all: be it with all my hart as you desire: and well may it bee scene, that this hospitall was gouerned by Gods prouidence, for within two yeares after it was founded, there was in that house of Guasteca, allowance for 72. persons; and from that time forward it hath increased so much, that now, God hath prouided a table in that desert for all

sorts of poore and needy people both men and weomen, spaniards, and Indians, that come to the hospitall to be healed not only out of new Spaine, but also from Guatimala, and Peru, for the good entertainment which they find there, and abundance of all things necessary for their health and reliefe, and the great care and charity with which they are looked vnto, so as almost all that goe thither, with almost incurable diseases, in a little time recouer their perfect health; and thus much in brieve of this famous hospitall, because I thinke that Gregorie Lopes his being there at the beginning of it, was no smale cause of of its increase. In this place therefore Gregorie had his maintenance sure, vnder the title of voluntary pouerty, and laying aside care of all things (although the care of temporall things did neuer molest him) he gaue himself wholly to contemplation and mentall exer-

cises, practising himself in the loue of God and his Neighbour, in which he had laboured many yeares. But allthough the exercise was allwaies the same, yet the increases euery day were new, he was all the day retired in a chamber by himself, he went out onely to heare Masse vpon Sundaies, and holidiaies, and some of the weeke daies, and then also only to the hospitall chappell, and if at any time he failed there, he went to the Monastery of S. Dominick to heare it there; and though that place was very pleasant by reason of the many good springs, fields, and groues of trees, and prospects, yet he seldome or neuer went out to see them, for being of a weake and tender constitution, the ill smell of the contagious diseases, which are there cured, did much annoy him: for this cause some of those that assisted in the hospitall did murmur against him (for it is no new thing for Martha to com-

plaine of Mary) as an vnprofitable
impertinent and idle Man. But
those that did attentiuely consider
the actions of Gregory, did esteeme
of him otherwise; for they found
in themselves the fauour and aide,
which God gaue them by meanes
of his prayres, and that by them
was increased their bodily strength
to assiste the sick both day and
night. They allso perceiued the
gift of counsailling which God had
giuen him, wherewith he did
comfort those, that repaired vnto
him in their afflictions and paines.
He had an especiall faculty in pa-
cifying many of the diseased, who
either through their ill conditiōs,
or violentnes of their diseases,
were so testy and froward, that
the infirmarians could not brooke
them, so that these things consi-
dered, he was no small help to the
hospitall, especially being a man,
that had no office or obligation to
meddle with any of these things,
for he was neuer one of those bro-

thers that looke to the Conualescents, and Bernardin Aluares had as is said before, giuen expresse command, that he should not be employed in any thing. I haue obserued (not without profit of my soule) that the diuell our enemy, hauing got the worst, and being overcome before in any kind of combate returneth to the fight afresh, in such manner lifteth vp his head, and with that fiercenes assaileth againe, as if he had gon away before with the victory: so he did againe encounter this man, as if he had had only to deale with our weaknes, and as if there were not with vs, and within vs, the fauour of Almighty God, and the aide of Christ the strong armed, as often as we aske it with faith, and hope. Gregory knowing well this defence as an old souldiour vnder our captaine Iesus Christ; when I did tell him of any of my combates either interiour, or exteriour, he answered with the holy Ghost:

Ghost: he that is not tempted, what doth he knowe, as if he should say, he knoweth nothing. In those daies that admirable Mā, Father Peter de Prauia, a Dominican; a mirrour and patterne of wisdom humilitie and religion (who had renouced a Bishoprick, being then first reader of diuinity, and Vicar Generall of the Archbishoprick of Mexico (his soule I hope is endued with much glory in heauen, with his holy Father S. Dominick) went very secretly to to Gualteca, to be assured of the life and conuersation of Gregory Lopes; and it is likely that such a personage, so free from passion, was moued with sufficient cause, to goe for that purpose in person: in fine he made particular enquiry of his manner of life, and was so well satisfied of him, that from that time forward, he bore him more loue, and respect, and I noted this, allthough the said father, albeit he imparted to me other

things of more importance and secrecy, yet he neuer made me acquainted with his intention in going thither.

I haue also vnderstood, that the Bishop of Guadalaiaara with all care and diligence, made inquiry of the life of Gregory in those seauen yeares, which, as we said, he liued in his Diocese, and when Satan had vsed all his power to darken the life and fame of this great seruant of God, he allwaies came forth more pure and bright, like gold out of the furnace.

Gregory did another worke of great profit in that hospitall, for he writ a booke of Physick, partly out of Sundry experiences, and partly by the great knowledge of the properties, and naturall vertues of the hearbes, wher with he was endued. The hospitall brothers made great vse of this booke, both for the curing of their sick, and when they went about all the country to aske almes. And

such was the good successe of those remedies and medicines, which they did apply to sundry diseases by the prescription of that booke, as if the authour thereof had spent many yeares in the study of physick. He spent some time in making and mending his poore clothes, for he had a particular faculty euen in that, and he did both cut-out and make vp all his owne clothes (euen to his gray gaber-dine with which he covered himself) excepting a hatt, which he neuer vsed, vnlesse he trauailed much in the Sun. He did not make himself any new shooes, but he mended them so well, as that one paire would last three yeares.

THE XI. CHAPTER

*By reason of a grienous sicknes he
returnes to Mexico, and from
thence to Sanctafe.*

IT pleased God, to remoue that
lampe to another place, there to
shine and giue light for a while,
and therefore he sent this his ser-
uant a feauer, allthough at first it
was not knowne to be so; he with
great courage, mortification and
patience kept himself on foot for
three daies space as well as he
could, vntill the vehemence of
the disease made him ly downe,
and be let bloud fourteen times,
which in such a weake body,
would haue bin enough to haue
taken away his life; but God pre-
serued him to be an instrument of
his greater glory and the profit of
many, so that, allthough he came
almost to the last gaspe, yet he re-
couered againe, but so, that there

were left after his sicknes, some very tronblesome remnants, as was a great inflamatiō of the liuer, and a little lingering ague, which was not quite rooted out. For this reason he was forced to remoue to a cold habitation, to witt to a towne three leagues from Mexico called S. Augustine, he lodged in the house of Iohn Escouar, who had intreated him in Guasteca to come to his house; from thence he writ to me giuing me notice of his arriuall. I receiued his letter hauing my foot in the stirrup to goe to see him in Guasteca. I went to S. Augustins, where I found him very weake and ill accommodated for want of attendance, and not thinking it conuenient for iust reason; that he should remaine in that place, I brought him with me to Mexico, and kept him in my house some months, whilest he was mending; during which time, he assisted many deuout soules, who came to visit him, and con-

fer with him about their affaires, and such was the good that he did in this kind, that it might easily be perceiued, that God had brought him for that purpose to this city, although he neuer stirred out of my house all the time that he liued here (but only to heare Masse in the Colledge of the Society of Iesus) euen not to see the Lady Marquesse of Villamanrique the vice-roies wife, who had a great desire to see him and had requested me thrice to bring him to the Pallace, but he excused himself to me saying, that he had no need of the Lady Marquesse, nor she of him. and in this act he shewed no small courage, especially the Marquis being at that time in great esteeme and his lady obeyed and respected by all. Neuertheles some yeares after, Gregory vnderstanding, that the Marquis was much troubled with a visite, that came to him out of spaine, said vnto me: now I would visite the Lady Marquesse if she

would send for me, and the Marquis were at that time in Tescuco, and Gregory in Santafe; where by may be seene how far he was out of the ordinary straine of human courtesy, since that in time of prosperity he denied the visit, which he could easily haue made, and in time of aduersity he offered himself to doe it, being then about 4. miles going and comming.

He was not as yet perfectly recovered in Mexico, and his lingering ague did not forsake him, he was very weake and had but little stomack to his meate; on the other side he longed for his desired solitarines, and although he had strictly obserued it within my house at Mexico, yet he made more account of the commodiousnes of the Countrey; and therefore I went about carefully, to seeke out some seate neere the City, where he might enioy his solitarines, and I might often see

him, and in some manner relieue his sicknes and pouerty. Whilest we were in these thoughts, it fell out one day, God so disposing, that we went out both together, to see a little village called Satafe, six mile of from Mexico, the administration whereof belongeth to the Deane and Chapter of the Church of Mechoachan: it seemed vnto vs very fit for our purpose, by reason of its good temper and wholesomenes of the aire, and the pleasantnes of the trees and springs, which are wont to make a solitary life more pleasing, although Gregory did not much regard those recreations, all his conuersation being interiour, as shall be said in another place. I dealt with Doctour Hernando ortis de Inososa first reader of diuinity and Canon of the Cathedrall of Mexico and at that time gouernour of Santafe, who like a vertuous Man and willing to further all that was good, very freely gaue Gregory

leauē, to dwell in a house somewhat distant frō the viliage which stood neere the water that runs to Mexico. He gaue order allso that the Indians should bring him all things that were necessary for his sustenance, at the cost of the hospitall which is founded there, and belongeth allso to the Church of Mechoacan. Gregory Lopes haueing obtained this licence of Doctor Ortis went to that solitary dwelling the 22. of May 1589. being whit-munday where he cōtinued his exercises of prayer and contemplation vntill his death, as shall be said by and by.

THE XII. CHAPTER.

*Of the life which Gregory Lopes did
lead in Santafe, and of his dai-
ly exercises.*

THIS aboade was new vnto Gregory, yet very fit for his spirituall exercises, the which were not new vnto him, but alwaies the same, that God had taught him from the beginning, though allwaies with greater progresse. He was in that little house all alone, almost seauen months without conuersing with any man. I visited him as often as I could, and sometimes, as I thinke, some other deuout persons that liued ther abouts, who by seeing him at the Parish Church vpon holidiaies at Masse, were much edified, and by this occasion came to visit him. By these my often visits, I discovered euery day, more and more of his great riches in vertue and

spirit; wherby I became very desirous to liue in his company. I desired of God both by meanes of other deuout persons prayers and allso my owne, that he would let me vnderstand his holy will, because in some mens opinion, the employment, which I had in Mexico, was much to Gods seruice; for I had bin about twenty yeares Curate of the great Church, and had the charge of such poore people as were ashamed to beg, whom I did prouide of such things as were necessary, with the almes which I did continually aske for that purpose, for ten yeares and more; for which reason my Superiours doubted very much, whether it was conuenient to giue me leaue or no to retire my self to a solitary life. At length it pleased God so to dispose this matter, as that I resolved that this course was conuenient, and my superiours condescended vnto it, and gaue me licence which till then was denied

me; so I came to dwell in Santaſe, about Chriſtmaſſe of the ſame yeare 1489. where I attended vpon Gregory vntill his death obſeruing diligētly all his wordes and deeds, both day and night, to ſee, if by familiarity and common conuerſation, I could diſcouer any thing, that was contrary to the good eſteeme, which I had of his extraordinary vertue; but it was ſo much increaſed in me, that euery day his ſpirit ſeemed more admirable, his vertues more heroicall and his conuerſation more ceſtiall. In this time I heard from his owne mouth moſt of that, which is here related, though he did neuer ſpeake purpoſely of thoſe thinges that had hapned vnto him, but only vpon diuers oceaſions, when it ſeemed neceſſary for my profit, or the good of other deuout perſons; and all this happening ſo ſeldome and ſo vnawares, that I did not take ſufficiēt notice of it, to cary it away; neither did I

thinke I should out-live him so much, as to be able to write of him, and this which is written of him is very little in respect of that which is wanting. Those admirable thinges, which I marked in him, would be very hard to be related historically, only I will note, that his life was vniforme, so as that which he did one day, he did another, and with this rule he passed months and yeares. Therefore I will briefly set downe how he spent the day and night, that hereby we may gather some little part of the great vertue, which was in him.

At breake of day he did open his chamber window that he might begin to dispose and order his daies worke; and washing his face and hands, as soone as it was day light he read in the bible a little more then a quarter of an hower, and then shut his booke againe. His end in reading that booke, was only because it was

the holy Scripture, and because God had giuen it him to reade; and also, that if he did not vnderstand some thing the first time, he might vnderstand it the second: especially, because he did beare such a respect and reuerence to the holy writ, that vpon the reading of it, he grounded that which he had to doe in the day time, and that so constantly and duely, as that some few daies before his death he said; I haue not read in the bible these ten daies, I doe nor remember that I haue omitted it so long a time before, since I began to liue solitary. After he had read the Scripture; he betooke himself to his other exercise, which was so inward and secret, as that by no outward signes, it could be perceiued of what kind it was, whether prayer, meditation, or contemplation, if it was of sad thinges, or ioyfull, whether he was in action or passion, whether he spoke with God, or God with him, or

ly it might be gathered by his great modesty and grauity of countenance, that he was continually in the presence of God, neuer loosing sight of him; allthough he neuer imparted these thinges to others, yet he told me those thinges, which I haue writ of him, and shall write hereafter. He did also vpon an occasion which I will here relate, declare something to Don Fray Domingo de Salazar then Bishop of the Philippines, who returning from thence to Mexico, to goe to Spaine, passed by Santafe on purpose to visit Gregory Lopes, with whom he had had great familiarity, as is said before in the fourth Chapter. This prelate, among other thinges desired him to tell him, what exercise he vsed and wherein God, had employed him? to which he answered plainly that his exercise was to loue God and his neighbour. The Bishop replied: you told me these same

words in Amayca fīue and twenty
yeares a goe , how is this ? haue
you bin allwaies doing the same ?
Gregory answered: I haue allwaies
done this , though there be diffe-
rence betwixt that times worke
and this. Wherby it is euident, that
the prefence of God , which Gre-
gory practised , was not meerely
that only , but was accompanied
with a feruent loue of God and his
neighbour which is the end of all
the diuine precepts, ad the highest
degree of perfection , that can be
attained in this life. This he gaue
himself to both morning and euē-
ing and the most part of the night.
These were his prayers, these his
meditations, this was the daily
bread, wheron that religious soule
did feed. And though he gaue him-
self to this all the day , yet I did
marke, that in the morning chie-
fly , he was with this exercise, as it
were , transported. He had no
certaine place nor posture of body
which he did ordinarily vse in it ;

most

most commonly he did stand, or sitt, or walke in his Chamber; sometimes he went out into a gallery, which was neare his chamber, to enioy the sun a while. In his latter yeares he could not kneele, by reason of his weaknes of body. At eleauen we did dine both together, with another guest if there were any, for Gregory did not estrange himself from any, especially not from deuout or religious persons. In dinner time our discourse was of God, or of some naturall thinges, out of which he did draw some Spirituall consideration, grounding very profound doctrine vpon them. After dinner he spent sometime in these kinds of discourses. when there was any religious person present, that made vp the third, he did harken very attentiuely vnto him, but would neuer begin any discourse himself, vnlesse he were asked, or the present occasion did so require. At other times, I did reade vnto him

some saines liues out of Villegas his Flos Sanctorum; S. Francis his Chronicles, the booke, called the spirituall meadow, and other such bookes, and this exercise lasted two yeares and more. His time of recreation being ended, he retired vnto his chamber, still continuing in his vnion with God, which he did neuer interrupt, neither with eating, or talking, or any other outward occupation: he did neuer sleep in the day time, so that he had the more time to conuerse with God. If towards euening (for it seldome hapned in the mornings) there came to visit him, any body that desired to talke with him in priuate about busines, he denied entrance to none, he gaue counsaile and comfort to all, and offered to all his assistance in his prayers vnto God without exception of persons or times, so that in these last yeares he was much visited, not only by

the common sort, but much more by religious Men and Cleargy men, and men of great learning and authority. There were many gentlemen and great Ladies that had recourse vnto him, sometimes in person, othertimes by letters, making him acquainted with affaires, and desiring his counsaile, and prayers also for their good successe. But amongst others, Don Luys de Velasco, Marquis of Salinas (Who was President of the Councell, and had bin twice Viceroy of new Spaine, and once of Peru) came some times to visit Gregory Lopes, for the great affection and respect which he did beare vnto him, and staid with him sometimes two or three howres together; and he found in him sufficient vnderstanding to treat, not only of his priuate affaires belonging to his soule, but also of the publick belonging to the gouernement of the kingdom.

In this manner Gregory spent the euenings, before sunser he retired himself to his chamber, and did not come fourth againe till the morning. He neuer vsed candle light, from the time that he went into the wildernes, which made some aske me out of curiosity, what he did all the night in the darke, not considering, that his exercise, being interieur, did not depend of this materiall light, but of the spirituall, which neither day nor night was wating. He did neuer eate supper as is said, and so was all alone in the darke, vntill mine and a halfe, or ten, and then he laied himself downe vpon his little couch, couered only with a meane couerlet; and this was the softest bed, that euer he had, for at first the bare ground was his bed, afterwarde some sheepskins, and some few yeares before his death he accepted at my earnest intreaty, a little thin mattresse, and the couerlet I spoke of. In this manner

he did sleep, to my thinking, not about two or three howers in all the night; for he did spend the rest awake in contemplation till day light, when, as is said, he opened his window. He vsed all the daies of his life, the self same exercises as is said, and in this manner he passed ouer the time that he liued in Santafe, vntil it pleased God to take him away to enioy euerglasting rest.

THE XIII. CHAPTER.

Of the death of Gregory, and of the most remarkable and admirable thinges, which then happened.

ANd now it seemed, the time approached, wherein Gregory was to passe, from this momentary life, to an euerglasting, there to receiue the rewarde, which God hath prepared for his faithful seruants, for in the Month of May

1596. he was stricken with an aire, which did so distemper him, as that he neuer found himself so weake and ill disposed and presently he lost his stomack altogether, in so much as that he could not swallow downe any thing but liquid • things, and them allso with much difficulty. Few daies after he fell into the flux (a disease troublesome, and dangerous in such a weake body) yet he would not suffer, that a Physitian should be sent for, partly, because of the experience which he had in the cure of that disease, and partly, because he knew, that the strong medicines, which the Physitians vse to apply, would in lesse time wast the little strength, which he found in himself, and seeing me solicitous by reason of his disease, and that I desired much, that some remedies should be applied, he said vnto me: now, Father Losa, let vs walke Gods pace, as if he should say, that conformity and resigna-

tion of mind was for those times,
and not to be talked of, when
there is nothing that troubleth vs,
but all goeth well with vs: so he
was vsed to say commonly, that re-
signation is altogether deedes,
and hath no wordes. He spēt some
daies after this manner, with that
patience and courage as he was
vsed to suffer his other sickneses,
vntill vpon the day of S. Iohn Bap-
tist the 24. of Iune, I thought it
fitting to giue him the blessed Sa-
crament, and askeing him whe-
ther he thought it good to receiue
it then, he answered yes, and that
he reioyced much, that it was
vpon the day of S. Iohn Baptist his
especiall parron. I gaue him the
blessed Sacrament, and fearing
that his death did draw neere I
had some holy oile in readines a-
gainst it was needfull: for besides
his great weaknes and illstomach,
he had got a hicket that was very
painefull vnto him, and his pulse
did beate with intermissions: not,

withstanding all this, such was his courage, that the very same day that he receiued his Viaticum, and all the daies following he rise out of his bed, and made it himself; he made himself readie, and allwaies, euen to his death, he did rise to the stoole, and though commodi-ty was offered him, yet he would mortify himself in not vsing it. He grew weaker euery day, not being able to eate any thing at all, he only sustained himself with strong waters, which were sent him in great quantity from Mexico, by persons of quality; which when he receiued, admiring at the prouidence of God, he said, with great feeling: thou art wonderfull, o Lord, for that a Man who in all the world dorth not possesse a pin of his owne, should haue need to liue vpon waters of kings and princes, and should find those, that would giue him them without seeking for. Now the day of the glorious Apostles S. Peeter and Paul

was come , and I doubting that my sick man would not out-live that day, thought it most secure to giue him Extreme Vnction. He was very glad that this Sacrament was to be administred vnto him vpon that day of the Princes of the Church to whom he was much deuoted, and had allwaies a desire to serue. The time being come, wherin I was to giue him absolution in vertue of his Bulla Cruzada, I bad him call to mind some sin, though of the yeares past, that I might absolue him, and apply vnto him the Indulgences of the See Apostolick; whereunto, he answered, that by the mercy of God, he did not feele any thing trouble his conscience; the which was to be vnderstood of mortall sins : whence may be gathered, that he neuer committed any in his life : because he was not ignorant, that none euer liued without veniall sin, excepting our Lady : though, it might be allso,

he said that he did not remember any veniall sin, not because he had neuer committed any, but because he had not committed them wittingly, and being asked sodainly, it might very well be, that he remembered none. With that I gaue him the Sacrament of Extreme Vnction; afterwarde importuning him, that he would suffer sheetes to be brought him, to ease him somewhat of his paines, he answered: now that I am annoyed I may receiue them, and, thinking that his death drew neare, I said vnto him: will you dy now? then speaking to himself, he said: now nature wilt thou dy? shewing by this, the pity and compassion, which the spirit had of the body, or the higher part of his soule of the lower and sensitiue: for Gregory vnderstood very well, this diuision and anatomy of the inward Man and the outward, and the parts of both, and he was vsed to discourse very elegantly of it. *So*

vehement were the paines, which he endured in his body, as that I once asking him, how he did, and where was his paine? he said, that from the sole of his feet to the crowne of his head there was no part free from paine; ad besides this, our Lord on the other side did afflict him in the most interior and sensible part of his soule, so that both inwardly and outwardly he might haue abundant occasion of merit. In this kind I will tell one thing that was generally knowne in Mexico, though perhaps all doe not relate it so precisely as it hapned, and therefore it is not amisse to set downe the truth. I will conceale the persons names because those that knowe them will easily guesse the right, and those that doe not knowe them, there is no reason why they should.

Amongst those persons of quality that came from Mexico to visit Gregory in this his last sicknes,

there was a great Lady, who was wife to a noble man, that serued the king in an honourable office. She did not giue such Good exāple in the city as she might haue done, both in matter of brauery and excessiue expences, as also in playing at crades, wherin she lost much time and mony allso, drawing after her some other noble weomen, who, vnder her wing, did dare to giue scope to that vice, their husbands not being able to hinder them. This Lady came to Santafe the third of Iuly seauenteen daies before Gregories death, to visit him, and cherish him, for allthough in the thinges aforesaid she was somewhat faulty, yet for workes of mercy, and compassion towards the poore and afflicted, she was much to be commended. As soone as I vnderstood of her comming, I sent word vnto her, that she should not come into the house; hauing made such little vse of his

prayers and labours for that ha-
uing bin here before, she had not
left off playing att cardes, and ta-
ken away the scandall which she
did giue therby, being a purgato-
ry to so noble a gentleman as her
husband was; therfore she might
returne to Mexico, for there was
no meanes to see the sick man,
neither would her almes be well-
come vnto him. She made diuerse
replies, and in messages back-
wardes and forwardes, were spēt
three or foure howers, I still deny-
ing her leaue to come and visit
him. Whilest therfore this
Lady expected the last resolution
and answer, that deuote of ours,
whom I spoke of, and others allso
certified me, that she came with a
great desire to amend, and leaue
of her idle life, and gaming, and
that therfore it would much auaille
for her entire amendment, to
comfort her, and yeeld to that
which she did so much desire,
wherwith I was satisfied, and of

opinion that she should see him. As she came in at the doore, a far of he said vnto her : Father Lofa had promised, that you should not come in at this doore; to which she answered: he hath reason, but I will amend. As soone as she saw Gregory she tooke much compassion of his infirmity, and began presently to serue him with her owne handes sitting on her knees at his bedd side, and to dresse his meate, for in that she had a speciall faculty, though she had a greater in commending herself earnestly to his prayers, and making vse of that good occasion in time before it slipt away; for whilst she was here, she was euery day both morning and euening with the sickman a great while, beseeching him vpon her knees, and with teares, in her eies, that he would pray for her, and take her soule into his charge. Heerewith she began to feele a great alteration in her mind; for now she

did take content in treating of heavenly matters, and of amēding her life; and there in my presence she did burne a paire of cardes, which she had brought with her in her sleue, to passe the time withall and came to me to confession, and after that time I perceiued a change in her soule. In fine some few daies before she was to returne to Mexico, hauing bin one morning, as she was wont to doe, intreating the sick man to assist her with his prayers to our Lord, she turned to me very ioyfull, and said: Father Lofa beare me witnes, that Father Gregory Lopes hath promised me, that when I dye, he will come for my soule to cary it to heauen, because I doe not knowe the way. And to Gregory Lopes she asked him: doe you make me this promise? to which he answered: yes, I promise you. After this discourse ensued two things very remarkable; one was, that the paines and torments of Gregory did in-

crease very much, the other was, that this Lady fell into the same disease, whereof Gregory died: yet notwithstanding, she staied two daies in this village serueing him as much as her sicknes would giue her leaue, and powring out, being vpon her knees before him, abundant teares of repentance. With this assurance she returned to Mexico, because her sicknes increased, and at her taking leaue Gregory said vnto her: fare well, for we shall not see one another againe by reason of our weaknes of body. As soone as she came to her house, she did write vnto me some good sayings wherby she did shew, that her soule was toucht by the powerfull hand of God, and among other things she said vnto me, that the Physitians of her body did apply to her disease many good medicines, but that she did most desire, that the Physitians of her soule would remember her often in their prayers to God,

God. Her infirmity waxed greater, together with confusion and sorrow for her sinnes, and signes of true repentance. At the same time I did also perceiue that Gregory his paines were increased; for that Lady being almost at the point of death, there came hither Martin Lopes de Guana a publik Notary, to visit our sick man, as he did vse to doe at other times, with a message from the said Lady, who desired him to be mindfull of her, and he requested the same in the name of all his house and his owne; wherunto Gregory replied, as one that had a great weight vpon him: so I doe, I feele her ly very heauy vpon me. This seemed strange vnto me, for I neuer perceiued any thing in him that did molest him, or that he complained of but only in this occasion. To conclude the Lady died, leauing behind her great tokens of her saluation, and shewing, at the hower of her death, such

G

signes of true repentance ; and sorrow for the ill example, wherewith she had withdrawne other persons after her, as that this soudaine alteration was of no lesse edification, then the disorders and loosenes of her life past, had bin of scandall; and within few howers the newes of her death coming to vs, I told it vnto Gregory, and he with a ioyfull countenance said only these wordes: God is powerfull. I asked of a brother of the Conualescents who neuer went out of Gregory his sight, whether at that time and hower when the Lady died as they told vs, he had perceiued any vnusuall thing; and he told me, yes, for he saw him besides himself, and, as it were in an extasie at the same time; wherby I did gather, that it had pleased God, to accomplish Gregory his promise, and that he had bin present in spirit at the death of his deuote, and carried her to Purgatory that afterwarde

he might cary her with him to
heaven, when he departed out of
this life. Of this I haue no certain-
ty, but it may be piously beleued
according to that which is here
related. I haue here told this hi-
story, to declare somewhat of the
zeale which Gregory had of the
saluation of soules, and to shew
that the loue of God ad his neigh-
bour, which he did continually
exercise was not a meere specula-
tion and built only in the aire, but
that the losse of soules spiritually
went euen to his heart, and that
with all his strength he did seeke
their recouery, though at his owne
cost, and by enduring the pu-
nishments due to another sins, as
it seemes in this occasion he suffe-
red those which the other should
haue done; for besides the grie-
uous paines of his body, which he
did suffer from his head to his feet,
his inward torment was very ve-
hement, which he did vndergoe
from the time that he tooke that

soule into his charge, in so much as that he did wonder at himself, and he that neuer complained of any thing, in this time did say with great feeling: Iesus, God help me, what a Purgatory is this? and once, as I was about to leaue him vpon some busines he stayed me; saying: keep me company. Truly the saying of Iesus Christ to his Apostles keep me company, had in it a great mystery; shewing by this, that he found himself in his soule destitute of that ioy, wherwith our Lord was vsed to comfort him in such occasions at other times; but the strength with which he did suffer this, the integrity of his faith, and the confidence which he did put in God, was that which I did most admire at in him: and because his ordinary exercise after he went out to liue solitary, was to reuiue that faith, and make a more straight vnion of his soule with God, therefore his heroicall vertue in this kind, appeared clearly

when occasion was. I was wont to aske him in this his last sicknes, how he went on in the exercise of his continuall act of the loue of God, and he allwaies, euen till his death, answered, that very well; and, to make this more euident, I will here put downe in particular some questiōs which I asked him when I saw him most troubled and the answers which he gaue me. I once asked him, whether so great paines did not separate him somewhat from God? he answered: not a iot; another time seeing him much afflicted, I said vnto him, now is your mind vpon God? he said and where should it be else? his death being neerer, whilest he was in his agony, I asked him; now are you well fixed vpon God? he said, I am not ill, vpon an other occasion, haueing bin much recollected, he turned vnto me and said: Perseuerāce with peace auaieth much; and as I cōforted him, saying, that our Lord did lead him

through crosses, as his beloued sō:
I am glad, said he, I am glad that
his will is fulfilled in me. Lastly
when I thought it was time to
giue him the holy candle, I saide
these wordes vnto him: now it is
time to goe, and see the secret, will
you haue the candle (alluding to
the history which he did know, of
king Alonso the wise, who being
in the like passage, said, giue me
that candle, let vs goe see that se-
cret) wherunto Gregory made
answer with a wonderfull confi-
dence; there is no secret, all is
cleare, it is noone day with me.
This is not to be vnderstood so, as
that Gregory should say, that at
that instant he did see God cleere-
ly: for that kind of cleare vision
hath seldome hapned in this life;
the clearnes, which here he did
speake of, is that of contemplation,
which holy men doe call a cleare
knowledge, because this light of
contemplation ioyned with the
generall light of faith, causeth

such a security, and a speciall kind of certainty of the diuine Misteries, as that in comparison of the ordinary knowledge of the faithfull, it is called a cleare knowledge, though in respect of the cleare sight of God, it be but obscure. Gregory spoke of this cleares when he said, all is cleare, and, to say, that it was noone day with him, was no great exaggeration, because the light of contemplation goeth far beyond the light of noone day. With this inuincible courage and valour, full of faith, hope and charity, taking a little while after, the candle in his hand, he yeelded vp his soule to his Creator, to continue for all eternity (being swallowed vp and overwhelmed in that infinite sea of the loue of God) that excellent act of loue wherein (as much as is possible for human frailty in this place of exile) he had allwaies endeauoured to exercise himself and excell. He died on saturday at noone, on

the 20. of Iuly of the yeare 1596.
vpon which day the Order of the
Carmelites doth solemnise the
feast of Elias the first Father and
Founder of the solitary life, which
Gregory Lopes had so perfectly
obserued. He liued 54. yeares, and
33. of them in solitude, His body
remained as if he had bin aliue,
and, as we that were present did
conceit, with a certaine brightnes.
At the same time wee felt a very
pleasing smell, which came from
his body, and remained in the
chamber wherin he died: and
(which is more to be admired) his
winding sheet kept the same smell,
and his cloaths doe retaine it till
this day. It is allso worthy of no-
ting, that there being present at
his death the Canon Nicolas Mar-
tinez Rectour of this place, and
my self, who had bin 20. yeares a
Curate, and three other deuout
lay men, none of vs, did thinke of
saying for him a Responsory of
the dead, such was the ioy that we

did feele by seeing him, and was caused by his happy passage. His body was laied in the Church of this village, by order, of the Doctor Iohn de Ceruâtes Vicar Generall of the Archbisoprick, and now Bishop of Guaxica, who vnderstanding of Gregory his sicknes whose sanctity was well knowne vnto him, came to visit him some daies before his death, and to desire him that he would cause himself, to be buried where it should please the Archbishop of Mexico, or his Vicar Generall. He spoke first with me about this matter, before he talked with him, and I answered him that at that time Gregory did not take any care for his buriall, that all was at my disposing, desiring indeed that his body should remaine in the Church of Santafe; but I would not determine vntill I had spoke with him; and telling Gregory what the Vicar Generall did require, he said these wordes: let the Vicar Gene-

rall his will be done, for that is the will of God: and so this being take vnder witness before a Notary the Vicar Generall commanded that it should be buried in this Church, yet so, as that it should be lawfull to translate it to the Cathedrall of Mexico when it pleased the Archbishop, providing hereby with much prudence and mature iudgement, that if in processe of time it should please God to declare by miracles, how much he hath bin pleased by this his seruant, the city of Mexico might be honoured with the treasure of his holy body. There were present at his funeralles many deuout persons, and of good account who had flocked thither from Mexico and other parts only for that purpose, and brought with them torches and whatsoeuer else was necessary for the better solēnising of the office, which was performed by Don Alonso de Mota y Escouar Deane of the Church of Mexico, who was

then Bishop elect of Guadalaiaara
and now is of Tlaxcalla. His body
was enterred neare the high aultar
on the ghospell side, and many
persons that touched him 24.
howers after his death found his
limmes so flexible as if he had bin
aliue, though commonly dead bo-
dies, as soone as they become
cold, vse to grow stiffe so as their
ioyntes cannot be bended. Some
say that God is wont to bestow
this gift and particular priuiledge
vpon virgins bodies, as it is likely
that he was. At his buriall also
the foresaid smell was felt, wher-
with the peoples deuotion was so
increased, that they cutt off pieces
of his garment very greedily, thin-
king theselues happy if they could
but get any thing that was his.
They solemnised his funeralls vpō
S. Annes day, and Doctour Her-
nando Ortis de Hinoiofa Ca-
non of Mexico, who died being
chosen Bishop of Gautimala, made
a sermon at them.

This was the maruailous end of this seruant of God whose memory deserueth to be kept and reuerenced by all, not only the citizens of Mexico, but also of Madrid his country, for besides the obligation which all the faithfull haue to worship ad honour the reliques, and memories of saints, these haue a particular, the Prouince of Mexico by enioying these pretious reliques, and the most famous towne of Madrid the court of the Catholick king, because it is now euident that he was borne there, and Christned in the Parishe of S. Giles which is that we spoke of before and is the Church of the Franciscans discalceate, and the Parish is at this day incorporated with S. Iohns.

The end of the first Booke.



T H E
S E C O N D B O O K E .

O F M A N Y O T H E R
*maruailous workes of the life
and death of the seruant
of God Gregory Lopes.*

T H E F I R S T C H A P T E R .

*Wherin are treated many notable
things by which it hath pleased
God to manifest the sanctity of
Gregory Lopes.*

God is a faithfull freind
of his seruants, as saith
the Spouse in the Can-
ticles, and it is seene by
this, that one of the properties of
true freinds is to procure by all
meanes possible, when it is ne-

cessary or conuenient , to make knowne and lay open those good partes which ly hidden and concealed in those whom they desire to honour and reward. And this is the Title which Nabuchodonosor gaue vnto the God of Israell, after that Daniell had interpreted his dreames vnto him, saying: Truely your God is God of Gods, Lord of Kings, reuealer of secrets, and interpreter of great, and hidden misteries.

Gregory died to the eies of the world (I meane of Men addicted to the word and forgetfull of their saluation) but he liued in the memory of the faithfull, and of the true Christians, to whom God began, to reueale in the death of his seruant, how acceptable his life had bin vnto him, of this we haue infinite testimonies and be this the first.

At the same hower that Gregory died a certain religious woman much exercised in vertue and in-

terior conuersation (with whom this holy Man was vsed to haue communication in the vnion of spirituall life) being at her prayers rapt in spirit, she saw him come towards her, saying these wordes: sister I am going to heauen, you are not to goe so soone, because your presence is necessary for the seruice of God, and the comfort of this monastery; this said, he presently vanished away; leauing her soule much edified and resigned to the will of God, though her desire was to be freed from that mortal body, and be with Christ. And before the newes of Gregory his death came to Mexico, she told this reuelation to her ghostly father, who being certified of the truth aduised her not to diuulge that which had bin reuealed vnto her, vntill it pleased God to declare what was to be done: he did also counsaile her to pray more earnestly vnto God to assure her whether this was a visiō from him

or illusion of the diuell, and twelue daies after she told her ghostly father, that it was the will of God that this should be reuealed vnto me, because I had inquired of what had past; and moreouer, that these wordes were spokē vnto her, by the mouth of her heavenly spouse Iesus Christ. Wherefore, thinkest thou, Gregory is placed neare me? because he left all temporall things for my sake, and liued with inward recollection and silence.

I haue bin told of a religious woman whose vertue and spirit is well knowne vnto me, how that fīue yeares before Gregory his death, laying herself downe vpon her bed after Prime, because at that time she was sick, God shewed her in her sleep, the heauens open and all the religious Orders, and Martirs going out in procession: and more ouer our Lady with many of the weomen saints, and our Saviour Iesus Christ with
his

Apostles, and she being amayfed at this vision, it was told her that they went to visit holy Gregory who was sick. Afterwardes she vnderstood that he was like to dy, and that he had not eaten any thing in fve daies.

A certaine person whose wisdom vertue and humility is well knowne to all, moued with an affectiō of deuotiō and loue which he did beare towards this holy man, did desire him, some daies before his death, to remember him, and he promised him to doe so, and the first saturday night after Gregory his death, this man saw in his sleep a vision wherwith he waked; and that which he saw was the likenes of holy Gregory, whose blessed soule did, as it were, vnite it self vnto the others body, and made him praise God in his saints, especially in the holy confessor Gregory with great Iubily: and this past for a while; and he remaining very ioyfull and much

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comforted, he began againe to feele himself touched ouer all the body, and awaking therewith now the secōd time, that shape of Gregory did enter into him moouing him after an extraordinary manner and making him praise God, in such sort as it was not in his power to cease one instant, and withall made him vnderstand, and acknowledge, how vnworthy he was of that fauour, and how much he was obliged to serue God, and be gratefull for that visite of his faithfull freind.

A seruant of God of approued vertue (whom our Lord teacheth and encourageth by many extasies and rapt) being one day, ten yeares, before Gregory his death sore afflicted and full of paine, he began to consider with himself the excellence of Gregory his spirit, and being in this consideration rapt in spirit, there was set before the eies of his vnderstanding an image so cleare and transparant as

that he could see through it, and it was told him : such is the soule of Gregory Lopes; where at he did both wonder and reioyce very much, and told it vnto Gregory who answered not a word.

A religious Man that led a spirituall life, much addicted to prayer, whilest he was praying in the quire; had such a cleare knowledge of his being nothing, giuen him by God at the intercession of Gregory, as that it much edifieth all that treate with him, and withall such a great loue of God, and vniō with his diuine maiesty, that two montks being past since he receiued that fauour, he hath neuer discontinued that vnion, but allwaies perseuered in one continuall act.

There was a certaine Priest, that was much affected to the vertue and spirit of Gregory, and had great hope to find fauour in the sight of God by meanes of his prayers; he considering sometimes with himself (a little while after

Gregory his death) how happy he was and gracious in the sight of God, once in his sleep he seemed to heare a voice which said Aske; and in confirmation of this word he asked some thing of God which till that time he could neuer obtaine, and it was granted him presently the same day; and by the same meanes he obtained other things, not only for himself but also for others.

To another deuout man, that came to aske counsaile of Gregory being now dead, as he was vsed to doe whilest he liued, it was said: iudge not thy neighbours, and be more temperate, wherwith, he told me, that he had reaped much profit in his soule.

Many other things like vnto these haue bin wrought by our Lord, whereby appeares the great glory, wherwith the diuine goodnes hath honoured Gregory after his happy passage, and made knowne his great sanctity by a number of miracles.

THE SECOND CHAPTER.

Of some Miracles which God hath wrought by the reliques of Gregory Lopes.

GOD is wōt to exalt his freinds, not only in their heavenly country where they liue for euer, but allso in this place of exile where they dy, and to honour those at their death, who honoured him in their life, working miracles by the iust man to the end that his good workes may be knowne, the power of God honouring him with miracles who had serued and honoured God with his vertues. And because the sanctitie and vertue of Gregory haue bin so excellent, therefore the diuine goodnes hath done, and doth still euery day, so many miracles by this his seruant, as that if any curiosity and diligence had bin vsed in gathering them toge-

ther, and approuing them by this time we night haue made a good large relation of them, and I hope in God that he will yet worke more for his greater glory, the honour of this holy man, and our profit and edification; I will here only relate some of the most certaine and approued.

The same day that he was buried, an Indian woman of good account, wife to the gouernour of this towne, being lame of one arme and in great paine, at the same instant, as she tooke Gregory his hand in hers, to kisse it, she found herself perfectly sound and free from all paine, giueing God thanks for the mercy he had shewed her by this his seruants meanes.

A little girle of five or six yeares of age, was sore tormented with a disease (which she fell into by eating of earth) very dangerous by reason of great obstructions and swelling in her belly, together

with a vehement ague, and beatings in her head and heart; and foure daies after Gregory his death being much afflicted she said vnto her Mistresse, who was a Lady noble by bloud but more for her Christianlike behauour, and recollection which she made choice of, and obserueth in the Monastery of the Conception at Mexico: Mother, least that God should take me away apply vnto me that little welt of Gregory Lopes, which was giuen you, for he will cure me; she did so leauing the child at night with a great feauer, and when she rise to Mattins, as she was wont to doe, in passing by she went in to see how the child did, whom she found a sleep and rid of her ague, and awaking her; asked her how she did, she answered; well, for the saint hath taken away my paine. The said lady rendred many thankses to God for this so great a miracle.

Another great woman in Me.

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xico, was tormented with a headache, in such manner, as that she was like to loose her senses, and finding no help in any remedies whatsoeuer; she laid vpon her head a sleeue of Gregory his doublet, which to her great happines was kept there in great deuotion and reuerence, and she did presently take her rest, free from all paine.

A child of three months old, the first and only son of his paréts (who were of the best ranke of Mexico) was sick of a feauer not being able either to sucke or sleep: whilst all those of the house, and of the kindred allso were troubled hereat, one of the maides remembred herself of a certaine relique of Gregory which was in the house, which being laid vpon the childs head, he presently fell asleep, some howers after awaked, tooke the teate and was well; his parentes, and those that were present, gaue many thanks vnto God and his

saint for this miracle.

In the same city there was a Priest who was so troubled with the toothache, as that for three daies and three nights he could not haue one instant of rest, and by reason of its vehemence his face was much swelled; his mother gaue him a piece of Gregory his garment, and he with faith and deuotion applying it to his cheeke, presently fell a sleep and slept from nine of the clock at night vntill the next morning, and then awaking he found the swelling of of his face asswaged, and himself without any paine, attributing this sodaine recovery to the intercession of this saint and giueing God thanks for it,

In the house of a Gentleman of Mexico, a man well knowne in this kingdome, there befell vnto a slaue of his such a sodaine accident and great misfortune, as that all held him for dead of a vehement fit which he had; a gentle woman

that was present calling to mind that she had in her keeping a piece of the shirt in which Gregory dyed (which I had giuen her) she caused a little cofer to be brought her, and taking out the said relique, she laid it vpo the sick mans forehead, and presently he came to himself againe whole and sound, though with much a doe: and being asked What he had felt, he answered; nothing. All that saw this accident, with its circumstances could not but attribute this cure to a miracle which our Lord wrought by his seruant Gregory Lopes.

In the city de los Angelos an honourable Lady was brought to the point of death by a violent feauer, which she fell into being great with child and neare her time; but the infant dead in her wombe her husband seing her in this danger, intreated a brother of the Conualescents by name Iohn Vallecio to visit her; he went and

carried with him a little piece of Gregory his garment, and applying it to the sick womans neck said vnto her: put your hope in God and reuerence this relique of Gregory Lopes, for by his intercession you shall be restored to your health: it seemes she did so, for being deliuered of that creature, she remained sound.

The said brother applied the same Relique to a sick woman in the sametowne, who had such a grieuous headache, as that for a long time she cried out continually both day and night: he wished her to put all her confidence in God, and firmly to beleue that he would giue her her health, by the merits of Gregory Lopes. She presently recouered rendring many thanks vnto God, and remaining deuout vnto him who by his intercession had freed her from so great paine.

In the city of Taxca a young man was infected with a pitifull

leprosi, and after he had tried many medicines, and spent much in the curing of it, and all in vaine, a brother of the Conualencets gaue him a little piece of Gregory his garment, bidding him apply it to his neck, and take this seruant of God for his Patron with an assured hope to be healed; and it came to passe, that within eight daies he found himself cleare of the leprosy, and diuulged this miracle, publishing euery wherewith much gratitude, the wonderfull workes of God and the praises of Gregory.

In a village of this kingdome, called, Higualapa, a gentleman had bin, for the space of 16. months, troubled with a grievous paine of the collik, not haucing in all that time scarce a day nor hower free, especially the last twenty daies, in which his paine did not diminish a whit nor giue him one minute of rest As it happened there was present a gentle-

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woman wife to the chiefe Iustice of that prouince, who told him, that many miracles had bin wrought through the deuotion, which those of her house, did beare vnto Gregory Lopes, and that if he, with the like faith, would make him his mediatour to the diuine goodnes, he might assure himself of his health. The sick man hearing this tooke a piece of Gregory his shirt, and applied it to the place where he felt his greatest paine, and holding it there a little while, he presently voided a stone of the bignes of a pine kernell. Herwith he recouered and neuer after felt that paine, and held it for certaine, that this happines, and safety did befall him by the merits and intercession of Gregory Lopes, to whom he was euer after very deuout.

A brother of the Conualescents, named Alonso de la Fuente was six yeares in the hospitall of Guasteca, almost allwaies sick, full

of emplasters and both legs full of holes and corruption. The chiefe brother seeing him so incurable, and that besides these and other sores and paines, there was gowne in his forehead a swelling as bigge as an egge, and another, not much lesse in his ankle, both very painefull, he remoued him to the hospitall in the Ilande, of S. Iohn de Vlva, thinking that he would recover in that place because it was of a hotter temper. But it fell out quite contrary, for he grew much worse by reason of the moistnes of the sea and the cold north windes. This brother being one day sad and troubled in mind recommended himself to God and all the saints, and earnestly besought Gregory Lopes to obtaine him his health; and remembering himself of some reliques of his which were given him at Guasteca, he applied them to his head with a night cap, and to his leg with bandes, throwing the em-

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plasters and patches, which he wore, into the sea, and in three or foure daies after he had applied the said reliques he found himself perfectly cured of all his diseases, swellings and sores without any other medicine, and he was neuer troubled with the afterwards, wherby he plainly perceiued the force and efficacy of Gregory his intercession.

THE THIRD CHAPTER.

Of the knowledge in the holy Scripture, which God infused into Gregory Lopes.

Although Gregory Lopes neuer studied any kind of learning, not so much as Grammer, or euen Latine, yet he vnderstood the holy Scripture, and turned it into spanish (in the opinion of some learned men) with such propriety and iudgement, as if

he had spent all his life in the study of the Latine tongue and Diuinity, so as many that saw him turne ouer the bible, and read it with such strange readines, in diuers occasions that were offered him, would haue rather thought he had red things writen in his owne Mothers tongue; then translated them out of another. He had by heart all the historicall part of the Scripture, of the Ghospell of S. Matthew and S. Iohn word by word, and those things which were said by the other two Euangelists more then was by these; the Epistles allso of S. Paul and the Apocalips. To conclude he had such a perfect knowledge of all the holy Scripture, that being asked of any place or sentence whatsoeuer, he answered with incredible readines and certainty.

Father Peter de Prauia, being Vicar Generall of this Archbisoprick came to visit Gregory whilst he was in my house at Mexico

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recottering his health, and he chanced to aske him about a place in the Scripture, which after long studying he could not find either in the Bible, or the Concordances, Gregory hearing it said this place is not in all the Bible but there is another like it and it is this; opening the Bible he presently shewed it to the Vicar Generall, and it was the same that he sought for.

Three Doctours of Diuinity of the vniuersity of Mexico conferring with Gregory in this village of Santafe, about some hard place of the Scripture, intreated him withall to tell them if there was any place in Scripture, that treated of a certaine matter which they mentioned vnto him. To the heard places he answered very clearely, and gaue them one very proper for their purpose, which they had not found, though they had studied that matter very diligently: wherat being much asto-

nied, they said in my presence:
here is a learned man indeed, what
is our knowledge in respect of his.
Beatus homo quem tu erudieris Do-
minus, Psal. 39.

Certaine religious Men very
learned, being in Santafe spoke a
sentence as out of Scripture, in his
presence and he said: that is not
Scripture; they much wondering
hereat looked into the bible, and
found that he had said true. It was
a thing worth admiration how
certainly he knew in how many
places of the holy Scripture, this
thing, or that thing was said? or
whether it was in it or no? to this
purpose a religious man a publick
reader of the Scripture, and one
that had conuersed with him, said
vnto me (as one that knew him)
these wordes: I doe not talke with
any man about the holy Scripture
with such warines, as I doe with
Gregory Lopes.

Certaine prebends being in com-
pany with him, told of another

that was present, how that he knew all the Psalter by heart: he answered; that which is to be esteemed is, if he can make vse of it when it is requisite; for in this he was singular, that he could call to mind both the thinges which he knew and their places when it was needfull.

Ther were some Preachers, who haueing occasion to retire themselves to Santafe, when they were to make a sermon, were vsed to say, that they needed not their Concordances where Gregory was.

Don Pedro Moya de Contreras visiting his Archbishopricks, came to Guaisteca where Gregory did liue at that time, and sent vnto him by me to aske a doubt, wherunto he answered so profoundly as that I did not dare to bring him the answer, but returning with the message, I said vnto him; I had rather that you would heare Gregory his reasons from his owne

mouth then from mine, and so he will answer you when you goe to see him. When the Archbishop had bin with him, and heard him, he remained well satisfied and much amased, and said vnto me: I neuer thought that he knew so much.

Father Dominick de Salazar, who died being first Archbishop of the Philippines, spoke in this manner of Gregory twenty yeares before his death, in the presence of three graue and learned religious men of the order of S. Dominick: how is this Fathers, that we, with all that we haue got by studying in all our life, know not half so much as this young man doth?

Many learned persons, that came to aske him doubts out of the holy Scripture, returned well satisfied, and amased at the great knowledge, which it had pleased God to bestow vpon this his seruant. amongst others came a Doctour of

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Diuinity who some daies before had bin present at some conclusions out of the holy Scripture which had bin defended in the schooles of the society of Iesus at Mexico vpon that place Malach. 3. *Ecce ego mittam Angelum meum, &c.* and asking Gregory what was the meaning of that place, he brought so many exquisite things vpon it, that he Doctour affirmed, that there was no more, nor euen so much said in all the Conclusions.

THE IIII. CHAPTER.

How Gregory Lopes was directed by the holy Ghost, in the spirituall manner of life.

GOd did not onely teach this his beloued scholler the holy Scripture; as is said, but also, and in a more excellent degree, he instructed him in a spirituall course, which he was to follow in a most eminent manner, and was also to

be a guide and Master to others. For this holy man by the light of his vnderstanding, knew his owne person, and, as far as I could vnderstand, he did see as distinctly his owne spirit with the eies of his vnderstanding, as he did his body with those of his body, and he did clearly discern those two springs, of his body, and his soule, which rise vp so mingled the one with the other, restrayning the current of the body, and enlarging that of the spirit, which is very rare; for it is a very hard thing, and such as few attaine vnto, to distinguish in ones self, the workes that proceed from grace, from those that proceed from nature, because oftentimes the one are masked with the liknes of the others; Gregory discerned these very well, both in himself, and others that asked him counsaile in the like doubts.

It once so fell out with me, that haueing bin, for some months

space, only exercised in mentall prayer, wherein I found great difficulty and trouble, I had after-wardes occasion to goe about a certaine worke of charity, and by the way I felt such an inward ioy and tranquillity of mind, that in those daies me thought I was in heauen. Afterwardes returning to Santafe and giueing him account of what had past, I told him that my spirit had dilated it self very much; he answered me: Father Lofa it was your nature that dilated it self: I did beleue him, though at that time I did not vnderstand it; but assisted through the mercy of God by his prayers, soone after I attained to this verity: for I was wont to doe outward workes of charity, which though in themselves they be vertuous and meritorious, yet haue this property, that they recreate and dilate nature, and sometimes self loue creeps in; but in that recollection I did only vse mentall prayer, du-

ring the which, nature was as it were in a continuall torment and rack, because she was withheld from those exercises, wherein she was vsed to find content and delight, though holy and good; of which kind are these; to relieue the necessities, and seeke the good of ones neighbour, to heare and speake of heavenly things (for these haue bin my employments by the grace of God, for some yeares) but when I left of this recollection, to doe that worke of charity which I spoke of, and recreated my self with the sight of the fieldes and hills, nature did returne to her former case and quietnes, so as she made no war against the spirit, wherewith I receiued much content, thinking that now I was at peace with my self; but afterwardes, when I desired to returne to my sole mentall exercises, I found that nature had got more strength then euer to war against the spirit, and percei-

uing by this manifestly, that this my peace was not so much of the spirit as of nature, I came to see by euident consequence, that Gregory knew my spirit better then I my self did.

Certaine religious men talking in his presence, of things which did help ones spirit and deuotion, one of them said, that musick did much auaille, for he, by heareing once euēsong in the great Church at Mexico found his spirit so reuiued, as that he had neuer said his prayers before with such peace and quietnes. Another said, that it auailed much to pray in company with others because the difficulty, which he found in praying in his Cell, was diminished, and taken away by the presēce and example of those, that did pray with him. Gregory let thē goe away without speaking a word vnto them about that matter. I did perceiue that he could easily haue freed them from their errour, and shewed them that

it is nature that is helpt and recreated, by those meanes, and not the spirit, as might be seene by the successe which I had; and because the reason, why some in prayer doe help themselves with the company of others, is because our nature is quickned, and taketh delight, that her good workes are seen, as may be seen in those, who take a discipline and giue almes in publick; therefore such as those following the content of nature, pray better in company then alone. I asked him what was the reason, that he did not aduise and instruct those religious men in this, he answered me; because that were to hinder their iourney, for with that staffe they goe on a little, and without it they would sit downe.

Our Lord had giuen him a great quicknes of iudgment in distinguishing thoughts or words which, was idle, and which not; and in speaking of God he could very well discern, when it proceeded

from nature; and when from God: to this purpose he was vsed to say: many mē doe speake of God more through loue of themselues then of God, sometimes also he said: the loue of God is all in workes; it hath but few wordes, and oftentimes it is dumbe. From this knowledge proceeded that rare moderation of his tongue, as shall be said in its, proper place.

From hence also it came to passe that he neuer had any scruples, but an admirable quietnes of mind; and no lesse certainty in matters of faith, wherein he neuer had any doubts, notwithstanding his great temptations, and this is that which he meant at the hower of his death, when being asked whether he would haue the holy candle, to goe and see the secret, he answered with great courage, as is said before, all is cleare, there is nothing secret, it is noone day with me; wherein his meaning was not that his faith had no obscurity in it, but

that he had no doubt in matetrs belonging vnto it ; for our faith is obscure , yet so , as it is allso most certaine, and the certainty of it taketh not away its obscurity, wherein our Lord will haue vs walke in this life , captiuating onr vnderstanding in his seruice, as faith the Apostle.

I haue thought conuenient to put downe some examples , whereby the greatnes of the light which Gregory had, might be gathered , since that with it he knew, not on-ly himself and his owne spirit , but allso other mens. I had great signes and coniectures (by those things which had hapned vnto me) to perswad my self , that he did see other mens soules: being of this opinion, I asked him one day about fise yeares or more before his death, if it were true, that he did see them , he answered, no ; with this so plain an answer I beleeued him, and rested satisfied , but I obserued that frō that day forwardes,

he grew euery day more wary,
therfore I spoke no more vnto him
of that matter, but since, I haue
had, and now haue so many wit-
nesses, so worthy of credit, and
such as none can except against,
that I thinke I should doe ill in
not affirming it for certaine; and
if he said that he did not see them,
that is to be attributed to his great
humility and wisdom which
made him seeke to conceale that
gift of God, as he did many others:
neither is it to be thought, that a
mā so true and perfect did tell a ly,
for his denying of it in this case,
might be saued from a ly by many
waies. First it might be that at that
time, God had not as yet done him
that fauour, but that he did it him
afterwardes towards the end of
his life. It might be also that at
that instant, whē I askt him that
question, he did not see the soules,
but that God gaue him light, to see
them at other times, when it was
necessary, for the light of contem.

plation of spirituall things is not habituall and permanent, but only actuall, such as is that of prophecy which God giueth and taketh away as he pleaseth. And so at that time, when Gregory said that he did not see them (though he did see them in other occasiōs) it is to be vnderstood that he did not see them, because God had taken away that light from him at that present.

A certaine person of quality told Gregory, that he had had great temptations, but he hoped in God he had not committed any sinne in them, and therefore that he had not reuealed them in confession. Gregory replied: not so stoutly, for truely you haue bin but a weake souldiour; then the other said: then doe you thinke it good I should confesse them? Gregory answered, he did not thinke that he had committed any great fault in doing as he did, but to haue made an entire resistance he should haue done

such and such things ; hereby the other , not only gathered that he had seen his spirit, but also learnt the manner of resisting better, afterwards.

A godly Priest came from a place far distant unto Gregory to be resolved of some doubts concerning his soule ; and he answered him, so to his purpose as the Priest said : you haue told me that which I thought to haue askt you, and which I had great need to be told of ; Gregory replied : God seeing your necessity moued my tongue to speake that which you heard.

There came to visit Gregory a lawyer, who then was married and now is a religious man, but was allwaies a vertuous man , and by the way he talked with his companion about certaine thinges touching his soule, which neither Gregory nor any other man did know, or could know by any naturall meanes, and as soone as they came unto him before they asked

him of any of those things, of which they intended to talk with him he answered them so directly to all things, as that they remained satisfied and amayfed, and looking one vpon the other, rendred thanks vnto God, seing him answer them so directly, as if he had bin asked, whervpon the lawyer tooke occasion to examine his conscience as often as he went to visit Gregory, thinking that he saw the most secret thoughts of his heart; and after the same manner going at other times to aske his counsaile, he answered him so directly before he spoke euer a word, as that he was confirmed in the opinion, which he had of him:

A religious man of a very spirituall life and very familiar with Gregory; went one euening to aske him some doubts about his spirit, and because it was almost night, and he had not the time, which he desired, to treat of that

business, he bid him goe take his rest, and that the next morning they would talke of it. The religious man being that night in his chamber which was vnder the holy man his lodging, receiued inwardly an answer from God of that which he intended to aske, and a check for comming to aske counsaile of a creature, when he might haue it from the Creatour, for that he that had giuen Gregory such store, would allso giue vnto him, if he would dispose himself for it, and put his confidence in God; as soone as it was morning, he went vnto Gregory his chamber, who smiled as soone as he saw him, and the religious man began to tell him how that God that night had answered his doubts: Gregory helpt him out to tell it, ad preuenting him, for as yet he had not told of the reprehension, he said these wordes vnto him: and had you not a good reprehension for seeking counsaile of a creature,

he answered, yes, father, I had apprehension allso. At all this he marvelled very much, and assured himself that the holy man had seen in God all that had past with him.

Another Priest very carefull in things concerning his spirit, came to see Gregory Lopes, and observing him diligently, perceived that this servant of God spoke to him of all that was in his heart, which though Gregory himself did never insinuat, yet the priest assured himself that it was so, for that his soule somewhat inordinately affecting the great favours which he had received, and which he did hope to receive from the hand of God; Gregory among other things said vnto him: wee looke for great matters, but truly either here, or there we must pay for our small humility.

A certaine person deuout vnto our Lady was vsed to say his beades, and by that meanes so effi-

cacious for all good and happie
progresse; had receiued such fa-
uours from God as that for some
yeares space he was almost in cō-
tinuall prayer. Therefore seing him-
self so well profited in mentall
prayer, he asked Gregory whether
it were not best to leaue off the ro-
sary, that he might giue himself
the more to the other? he answered
no, (knowing that the wor-
shipping of our Lady, to whom he
was very deuout; doth not only
help beginners, but is also cause of
a happy progresse in the spirituall
life, eue to those that haue attained
to perfectiō, and a meane to perse-
uer in it) wherfore he persevered a
yeare in that deuotion of the ro-
sary, and perceiuing that those heaue-
ly fauours still continued in his
soule, as one now altogether spiri-
tuall, he determined to leaue off the
rosary without acquainting Gre-
gory with it; but within few daies
after he left it off, he began to fee-
le many troubles and drouchs, and al-

most no prayer (for to these dāgers he exposeth himself, who thinketh to make a prosperous nauigatiō in the spirituall life, without Mary the starre of the sea) he told this vnto the holy man without telling him the reason, which was his leauing off of the rosary; wherat Gregory smiling said vnto him: fall to your beades againe; he did so, and it succeeded so well with him, as that in a short time he came to haue the same spirit and deuotiō, as he was wont to haue; whervpon he was euer after very deuout vnto our Lady, and wōdered much, that Gregory did knowe the cause of his drouth, though he had concealed it.

It once hapned that there met at Santafe six spirituall men or more at the same time, who came from diuers parts to confer with Gregory of matters concerning their soule, and sometimes he answered the all in publick, and that so substantially as that they were satisfied in their doubts, and instructed

in what they were ignorant of; but that which I most admired at, was to see in how few wordes he answered, for he did resolute great difficulties in two or three wordes, and me thought those wordes were as lawes in the mindes of the heares, and sparckes deriued from a burning charity; so as they went away not only illuminated, but also with their hearts inflamed and stirred up to embrace whatsoever was good.

There came vnto Gregory one exceedingly troubled in mind and told him all his troubles; he answered him only these wordes: this is a purgatory wherein God detaineth you, and these were of force to comfort him, and giue him great quietnes of mind.

He comforted another Priest much afflicted, only by saying vnto him that of the Apocalips: I counsaile thee to buy of me tried and burning gold, wherewith thou maist be rich.

Another found comfort amongst

his tribulations and temptations, by hearing him say: the kingdome of heauen suffereth violence and the valiant doe win it.

To knights and great persons that desiring to liue well in their state, did aske him what they should doe, he said: That which you doe for the loue of G d, and that is enough.

To lawyers, iudges, and men of employment, he was vsed to say change your intention and you will doe much.

With these kinds of speeches he did awake some that were a sleep who by hearing him came to themselves and profited very much of this efficacy and good effects of his wordes (which I did allwaies attribute to his prayers) we shall speake some thing in the 19. and 20. Chapters, besides that which is spoke of in diuerse places of this booke and might be spoken of more at large.

Haueing by long obseruation

perceiued, that Gregory did vnderstand spiritually, whatsoeuer he spoke or heard I once said vnto him : whatsoeuer you speake or heare, you vnderstand it spiritually; and he answered me, that it was true; wherby spirituall men may see the perseuerance and constancy of his spirit, and those that are not, will perceiue it by these examples following.

If any Man did say that the bread of Santafe was good, he answered, yes, meaning the blessed Sacrament, which is true bread of our holy faith. When they did comend the beauty, good smell and excellence of the flowers of Santafe he applied it to the saints, whose sanctity had its beginning from faith because without it, it is impossible to please God: if any one, beholding the springs and streames of waters which run from hence to Mexico, did say: the water of Santafe is better in its spring then at Mexico, Gregory yielded it was, mea-

ning by the spring of Santafe, God, in whom the waters of true wisdom are best, and he that receiveth the immediately fro him, hath them more pure and wholsome, then he that receiveth them after they have passed through human understandings; when he heard men say; such an one is of a noble house, he presently considered that true nobility was to be a son of God in spirit; if any one said that such a Lord or such a Lord was grandy of Spaine, he presently considered that the chiefe greatnes was to be a freind of God, a hearer of his diuine wordes, and to performe heroicall deedes in his seruice. Perceiuing this his wonderful quicknes and readines in drawing of things to a spirituall and profitable sense, I was wot sometimes (when there was occasion of talking of any thing, which was hard to be vnderstood spiritually) to aske him the spirituall sense, as once, a little dust arising in Santafe, which

hapneth but seldome, those that were present, said: there is dust also in Santafe, I asked him: how can it be said that there is dust in Santafe? he said: because there are saints that liue in Santafe, who are not come to foure and twentie degrees of perfection, and therefore haue some dust of the earth sticking vpon them, for a man perfectly spirituall is all spirit.

THE V. CHAPTER.

Of his great knowledge in Ecclesiasticall and secular histories.

MAny would haue contented and esteemed themselves happy, if they could haue attained to that knowledge which is already said that Gregory came vnto, but as God is the giuer, and Man a subject soe capable, it pleaseth God to set before our eyes for examples, some men to whom he hath giuen much, by their industry to con-

found and cōdemne the carlesnes
of those , that doe not prepare
themselves. This holy Man dispo-
sed himself so well , as that he is
one of those, who by their owne
deedes giue a sufficient and ample
testimony of this verity. whilest he
was in Guasteca, there came to vi-
sit him Father Iohn de los Cobos,
a Dominican, an excellēt Diuine,
who had bin a reader in spaine be-
fore he came into these parts , and
haueing conferred with him for a
good while very seriously he after-
wardes said : that the fame of his
wisdom was great , but the truth
far greater. Haueing heard from
him very rare things out of the
Apocalips he desired him to make
a comment vpon it, which he did
in eight daies, and sent it vnto him
to Mexico, without either writing
it ouer twice or so much as blot-
ting out a word. He receiuing it
admired very much , both at the
speed , as allso the wit, learning,
and spirit, which he shewed.

There went allso to Guasteca to talke with him Father Michael Talauera Prouinciall of the discalced Franciscans, whose humility, wisdom and sanctity, were most renowned in this kingdome. He conuersed with him very familiarly, and afterwarde ceased not to admire at his great light and wisdom, praising and thankeing God for it; in so much as that at his returne from thence to Zacatecas, where Gregory had liued solitary, he did very much extoll his knowledge, and sanctity in a learned sermon which he made there, and among other things he said this: in this field here hath bin bred such a young man, as that I had rather be he, then a king, Emperour or Pope; and he added: in departing from him, I felt my soule possessed with the grace which I had found in him.

Father Manuell deReinoso, a holy man, and very great Preacher of the order of S. Francis admiring

at the vnderstanding and knowledge of Gregory, held it to be supernaturall; for I (said he) haue asked him of diuerse places in the Scripture, and there was none to which he gaue not a very good answer; once I asked him nine of the hardest places which I haue seene in all the bible, and he expounded them to me in a few wordes and with such propriety, as that he seemed a S. Hierome. Another religious mā hearing him say so went vnto Gregory with other places of great difficulty, and found by experience, that, what had bin said of him, was true. He knew (with as much euidence as can be gathered out of the holy Scripture and other histories) whatsoever past, since the creation of the world to Noe, telling the generations of the sons of God, and of our first fathers so distinctly, as that without looking in the booke he would rehearse all those lineages, their degrees and affinities,

and the differences of the times and ages, although it be a thing so obscure euen to the most learned; neither was he ignorant of things that past the sons of men at that time, whose customes and inuentions he did relate very particularly. The like he knew from Noe till the comeing of Christ, and he spoke of those times and persons, as if he had liued in them. Hauing spoke of this family of God, he discoursed of the bordering nations, putting all into one history, and accommodating these histories to the times and successes of the said family; and he did not only know the warres and other thinges that hapned in the family of God, but allso those of the Gentills vntill the comeing of our Redeemer, and in my opinion he knew all this as exactly as any other man of his time: He had by heart the Prophecies of all the Sybilles, he would tell many particulars of the birth, infancy, child,

hood, youth of our saviour Christ, and also of his preaching, death, and the other mysteries, and how much the law of grace excelleth the law of nature and the law written. He had in a manner before his eyes the life and preaching of the holy Apostles, and their Disciples. He related in particular the lives and Martyrdomes of the Popes and other famous martyrs from S. Peter to S. Sylvester, and the most remarkable lives and deeds of the Confessours of most note from S. Sylvester to Clement the eighth, in whose time he died. He told the names, time and conversation of the founders of religious orders, and of solitary life, and of the Archereticks, condemning their errors and alledging the Councells, wherein they were condemned, setting downe also the time, wherein such and such heresies began and ended.

He discoursed very particularly of the history of that beast, which

S. Iohn speake of in the Apocalips, which was the city of Rome, and of the ten hornes, which were the ten Emperours, who did most of all persecute the Church, and he did bring downe this history of the Emperours to Phillip the second, in whose time he died.

He did speake very distinctly of the beginnings and increases of the sect of the false Prophet Mahomet, of the many countries which were ouerrun, by the Mahometans, Turks, Ottomans, by nation Scythians and off spring of Magog, and the Slaughters which they haue made of Christians. I haue heard him say that this peruerse sect did possesse almost three thousand leagues of land reaching from Europe to China.

He was also very conuersant in the histories of the heathens both ancient and moderne, and had knowledge of those famous men whom the gētills esteemed, Gods, as Ianus Hercules and the rest.

He related the conuersions of all nations and countries to our holy faith; and those that preached the gospell vnto them, and also the memorable thinges that happened, and that with such certainty, as if he had seen them or read them.

Of all this he hath made à Chronology or successiō of times from the creation of the world to Clement the eighth very short yet exact, setting downe the most memorable both in the Ecclesiasticall and secular affaires, so as many learned men doe earnestly intreat me to lend the that booke to copy out.

He had gathered also out of the said histories the choicest and best thinges that concerned our faith, law and customes, and had reduced them to à kalendar of the daies, which he did sometime tell me, by way of recreation, to my great content and admiration.

THE

THE VI. CHAPTER.

*Of the knowledge in other sciences,
which God gaue unto this
his scholler.*

Gregory did not only know,
both the holy scripture, and
morall, and spirituall things, as we
haue said, but he was also an Astro-
nomer, Cosmographer and Geo-
grapher. He had a globe and a
map made with his owne handes
very truly and exactly, for I haue
heard skillfull men, that haue seen
it praise it as such; but that which
I most wondred at, is, that often-
times, when there was occasion,
I askeing him about diuers parts
of the earth, euen of the Antipo-
des, he answered me presently,
without studying or thinkeing
vpon it.

He did vnderstand well the Ana-
tomy of mans body, and someti-
mes he told very curious thinges

of it declaring how admirable the diuine wisdom shewed it self in man.

He was also very skillfull in Physick, of which he writ a very elegant booke, wherein were many experiences which were easy to be made by poore men and labourers, and sundry properties of simples and compounds. The greatest delight which he tooke in this art was to make receits, which he gaue to the poore and needy, written in his owne hand, with the best remedies, which the desire that he had of his neighbours health, did make him inuent and compose, for he was very compassionate; and therefore God gaue vnto him wonderfull successe.

He was likewise very skillfull in husbandry, and was also an herbalist, for he did not only know the properties and vertue of hearbs but also how to make them better, with sundry liquors which he made, and gaue to the

herbes as it were to drinke. I haue
seen and eaten of them so changed
by his hand, as that they seemed
of another kind; and he told me
that if he did know of any man
that were curious, and a good
Christian (least that, if he wanted
the feare of God, he should make
them worse and poison them by
this art) he would teach him this
art, for the profit of his neigh-
bours.

He was a very good penman,
and did write many kindes off
hands singular well, at this day
there are some things in this kind,
of his making, very admirable,
especially the map we spoke of
before, the which being of late
much augmented, excelleth all
that haue come out in print, and is
so curiously made as that it see-
meth printed; and therefore a graue
doctour to whose lot it fell, esteem-
meth it very much.

He had skill euen in the railours
trade, and could make his owne

cloaths, which though but meane, yet to be accommodated to his weakenes and sicknes, did require a particular fashion and making; and so he was wont to say, that none hit so right in the making of them as himselfe. He did not make himself shooes, but he mended them so well, that they serued him three yeares ad more; neither did he make himself a hat, for he neuer wore any since he went out into the wildernes; and it is not knownethat he euer had more than one, and that remayned as good as new.

This multiplicity of thinges in a contemplatiue mā, will not seeme excessiue (though oly one be necessary, and many doe rather hinder then otherwise) if we consider, the sublimity of his spirit, to which the great number was no hindrance from the following of that which was the principall, and necessary; and I to be resolu'd of that doubt, did once aske him, if any of those

little things did wholly possesse him, and he answered me: I find God as much in the least of these things as in the greatest, and the reason of this seemes to be because his chiefest end and scope was his creatour, so as hauing his eyes allwaies fixed vpon the fountaine, all was but the same water vnto him.

I will relate his manner of reading bookes, as a thing more then naturall; it fell out some times that in ten howers space he would haue read ouer a booke, which others reading neuer so fast would scarce haue ended in a month and because some will say, that he did that by his great memory, and apprehending of things only by seeing the title of the chapter, I will bring an example in a matter well knowne: for that answer might haue place in bookes, of common reading, but not of spirituall things, such as is that of the holy Mother Teresa de Iesus,

which as I thinke he read ouer in twenty howers, and yet knew so well all that was contained in it, as there was scarce any man that knew more of it, then Gregory did; and I haue often made triall of this; for I haue sometimes told him of very small and particular thinges out of that booke, and he hath continued on in the bookes discourse, as if he had bin reading it: when he did read to others, his celerity, cleernes of pronouciation and grace in reading was very notable.

Our Lord endued Gregory with an exceeding great vnderstanding, quick apprehension, and such a sharp memory, as that I haue often heard him say, that he neuer forgot any thing which he determined to keep in mind, and with soe perfect a will that it is very credible, that his continuall exercise, was to be allwaies in an act of the loue of God.

As for his stature we may ac-

count him of the highest, well proportioned, without any defect, he was not strong, but rather of a tender constitution; so as in his latter yeares he was almost nothing but skin and bone. The haire of his head, beard, and eie-browes of hazellnut colour, his forehead somewhat large, and hanging out, his eie-browes full and arched, and without any space betwixt them, his eares little, yet it is strange, how well he did heare, his eies black somewhat inclining to green, he had allwaies a very quicke sight, so as he could reade the least print without spectacles, though after that ague we spoke of, he sometimes put them on to see a far off; his nose rather little then great, his lips thin and equall, but that his vnder-lip did a little hāg out; his teeth very white and euen; his beard well composed, not bushey nor great; his face long, somewhat pale and wan, so

were his hands also by reason of his abstinence, prayer, and continuall mortification. This good naturall disposition and well proportioned feature of body with his rare modesty, was a pourtraiture and representation of the great beauty of his soule.

This man whom we haue here painted (or rather whom God hath painted out) being about nineteen or twenty yeares of age, left his parents, brethren, kindred, the court of king Philip, all his hopes and fled to the Indies, a iourney of two thousand leagues and more, and finding them in their greatest prosperity, renounced all those riches and delights, and hid himself amongst the rudest and most barbarous men that were, only the better to serue and be more pleasing to his Creatour, and many hauing marked him very attentiuely, could neuer perceiue any imperfection either in gestures wordes or deedes.

THE VII. CHAPTER.

*How well this seruant of God could
bridle his tongue.*

IF the holy Ghost approueth him
for a perfect man that doth not
offend in wordes, worthily may I
commend Gregory for his perfec-
tion, since that in eighteen yeares
wherin I conuersed familiarly
with him, I neuer heard him
speake one worde amisse. Herof I
can giue euident testimony, for
since that I made choice of him
euen from the beginning, for a
Master and companion for the rest
of my life, and that only for his
vertue, without any hope of tem-
porall gaine or interest, it is mani-
fest that I had reason to be carefull
that he whom I chose for a pat-
terne of vertue, were free from all
spot of vice. Besides, I was war-
ned by wise and graue men to be
wary, and liue very circumspect,

hercunto allso I was moued by the desire of Gods honour and Gregory his good motiues of themselues sufficient to be careful, because the diuine maiesty commandeth vs all, to haue as much care as we can of our neighbours good: yet notwithstanding all this care and diligence that such motiues require, I neuer heard him speake a word worthy of reprehension against any man neither heathen nor heretick; for he condemned the sect or heresi with many grounds out of Scripture, and reprehended their vices and sins wherwith they had so blinded themselues as not to returne to the bosome of the Catholick Church, from which they had separated themselues, but he eōcea-
led the parties names.

When he was told of any that spoke ill of him, he heard it very peaceably and midly; and the first thing that he answered was; as for the first, it is certaine that this

party hath a good intention, afterwards he excused him as well as he could; and he did not only excuse the party himself, but also his fact without excusing himself at all.

A graue personage perswaded one of the Bishops that liue in Mexico, to goe and see Gregory by the way, as he went about the Marquesate of Valle, where Gregory did liue, assuring him, that he would be very glad to haue seen a man so admirable for his sanctity and wisdom. Herevpon the Bishop resolved with himself, and went to see him; Gregory came out with much courtesie, respect and humility to receiue the Bishop, and after they were both sate downe, and those also that came in his company, diuerse things were talked of, but Gregory was not asked any thing, and therefore he spoke not a word; so when the Bishop had bin there about a quarter of an hower, being told it

was dinner time, he went away. Some daies after, the same man going to giue the Bishop the well-come at his returne to his Bishoprick, and asking him what he thought of Gregory he answered that he seemed to him a sensles foole, maruailing at this answer he asked him if he had talked with him of spirituall thinges? the Bishop answered no, then he, I meruaile not, said he that not being asked he did not speake, and not speaking did not shew what he had in him. He shewed it very well afterwarde, when the same man telling him that the Bishop had accounted him a foole, he reioyced and said: I should haue thought so too iff I had seē a man of my fashion, and this was not much for Gregory, because God had giuē him a most seruēt loue of his neighbour, the which he was vsed to say, consisteth not in wordes, nor in saying. I wish my neighbour well, but in doing him

good turnes.

I neuer heard him speake an idle word, neither in seing the heavens cleare and beset with starres, nor in seing the fiedls green, or bedecked with flowers, or the chrystall waters, neither in the visits of any whatsoeuer, nor at the table, or afterwarde; and I doe not call an idle worde that which the common sort meaneth, that is, something vnseemly or tending to scurrillity, for such as these were not to be spoke, nor thought off in such a life as Gregory did leade; here I call an idle word, as diuines and spirituall men meane, a needlesse one, and such an one was neuer heard from his mouth for he did so square and measure his discourses as that words neither wanted, nor were superfluous.

I will note here another thing for the learned, it hapned sometimes that there were in his company some learned men talking of

sciences wherein he was most eminent, yet he held his peace, as if he had bin a clowne and ignorant, vnlesse he were asked, or in other respects which I will speak off by and by. This was generally knowne and Dom Fray Pedro de Agurto Bishop of Cibu in the Philippines a man knowne in this kingdome, not only for his dignity but also for his great wisdom, religion and sanctity, affirmed it in a letter of his in these wordes. I loued very much, my good and holy Gregory, and if I left of conuersing with him, the reason was, because he not being vsed to speake vnlesse he were aske, and I haueing the title of a Master though standing in need of that which I might learne from so good and so well practised a soule, it might be that my questions and conuersation might be thought impertinent, though it could not be imagined by such an one as he.

That which I did most admire at in Gregory, is that all though it be so commendable a thing to speake of God and that many discrete and vertuous persons came from countries far distant to conferre with him, yet he neuer talked to them of God, nor of spirit, or morality, vnlesse he were asked, and when he did answer, though his answers were profound and admirable, yet he spoke without any exaggeration in a very plaine stile, and cut off his discourse, as soone as he had satisfied the questions and necessitie of his neighbour, and as it happened often that to the question which he did answer there did belong foure or five more, which the standers by would aske of him, he answered euery one so profoundly, and withall so briefly, as that he went not an inch farther then he thought was necessary.

It is a thing truly worthy of much consideration, that he be-

ing so eminent in the knowledge of the holy scripture, so well grounded in morall and spirituall doctrine, so conuersant in histories, hauing such knowledge of saints liues, of the rites and customs of forraine nations, and of other things which we spoke of before, and on the other side hauing such an excellent memory, as to call to mind what thing, and whensoever he would, yet was sparing of his talke, as that he neuer spoke vnles he were asked, or without manifest necessity. Methinks if Eliphaz that harsh friend of Iob had conuersed with Gregory as much as I did, he would not haue said: *Conceptum sermonem quis retinere poterit?* who can keep in a speech once conceiued? but to make this his warines more plainly appeare, I will here relate a reprehension that once he gaue me.

A little after that I came to liue at Santafe with Gregory, he told

me vpon an occasion, that there was an Emperour, who being in the middle of the sea would be serued with fresh meate, and in the middle of the land would haue fish brought aliuē vnto him, whervnto I said: that was Heliogabalus: the holy man answered: since we haue condemned the fact it had bin fitting to haue concealed the person.

Another time standing at the window, and seeing it raine apace I said: it raines apace; and at the same instant a flash of lightning fell vpon my hand, as I held it out of the window, I told it vnto Gregory, and of the paine that I felt; he answered: you are well serued, since that you speake wordes that are not necessary, for I see that it raines apace.

Haueing one day told me a thing wherwith I was very much edified, I asked him why he did not tell it me before if he knew it; he answered: I doe not tell that

which I know, but that which is necessary: and vpon another occasion he said for two yeares space I shut my lips without speaking more thē to salute my host, whom I saw onely once in foure and twenty howers.

He did not only keep silence in speaking, but, also in writing, for he neuer writ of any busines himself, neither did he returne an answer vntill charity or necessity did require it, and then he did only vse those wordes which were necessary for the busines. I haue many of his letters in my hands of fve or six lines, and some shorter, as that which is in the I. chapter of this booke. He wrote some to *Don Luys de Velasco* the Viceroy in answer of others, and he did no more but answer at the end of the Viceroyes letter: I will doe that, which in this you command me, Which was for the most part to recommend some busines to God. And though worldly men

account this manner of answering, especially to princes, rude and unmannerly; yet in one that was so far from compliments and so wary in his speech as Gregory was, it was great prudence and heavenly wisdom.

He did only speake without being asked; when he vnderooke the defence of the honour of God or of his neighbour, or of the truth of the holy scripture and our holy Catholick faith; and this too when no body else present vnderooke the busines. For example: if any one was afflicted with temptations or sicknes, by reason of which he did seeme in some sort to murmur at God, one would not thinke with what pious and graue speeches, he would indeauour to bring him into knowledge of his owne error, ignorance, and of the bottomles Ocean of the diuine wisdom and mercy which was hidde vnder those tribulations, and how much he was

bound vnto God; and to put himself in his more then fatherly hands. He did allso defend his neighbour with very prudent reasons as shall be seen in the next Chapter.

That wherein he shewed most spirit and vigour was in expounding some places of the holy Scriptures, vpon which misunderstood the heretickes had grounded their errors, and in such occasions he did not cōtent himself with bringing some few authorities and reasons, but he dilated himself as much as he could, and alleaged the best senses that he could of the holy scripture; and in those places, which the heretickes said contradicted one another, Gregory vsed the same vigour and Christian liberry, yet withall modesty, for he did esteeme it as his owne Mother, hauing bin brought vp so many yeares at her breasts.

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THE VIII. CHAPTER.

*Of the wisdom which he shewed
in his answers, sayings
and deeds.*

HE did heare very peaceably and mildly, and with great attention whatsoever was asked of him, and with the same mildnes let it passe, or answered it according as he thought conuenient or necessary.

There came to this village to visit Gregory, a religious man Doctour off Diuinitie, and intreated me to get him to speake some thing of God: I did so, and the Doctour, to giue him play began to treat of that matter with a great number of reasons and wordes; and the holy man being a great while silent, I intreated him by signes to talke some thing of God wherunto he answered softly so as the Doctour did not heare,

because he was somewhat deafe: silence edifieth him more then speaking; and allthourgh he staid there two daies and one night yet Gregory did not speake vnto him one word of God. As the Doctor was going away, I asked him, what, he thought of Gregory; he said: his silence pleaseth me very much and Gregory himself said vnto me afterwardes: Father Lofa, I see that many can speake well, lett vs doe well. If any one by way of disputation, or to try him, did aske him something, which he had premeditated, and studied before hand, putting vnto him his doubt in Latine, he would say: I praytell it me in Spanish: that being done, the holy man answered: this is that which you say; giueing him to vnderstand that ther was no need of an answer. He was also wont to aske of learned men, the signification of the holy scripture in Spanish, onely to humble himself vnto them.

To those that asked him counsaile about going to spaine, marrying, or such like thinges, he gaue no answer for the time present, but said that he would re commend it vnto God; wherein he shewed great wisdom; for he knew that in such busineses it was conuenient, that God should dispose the meanes, and moue the willes, to that which was for his greater glory, and the good of men, and this was the reason why he would not answer, without first treating with God of those thinges: besides he thought it not a matter of any great importance, whether men did mary or goe for spaine, but he kept vnto himself, out of his humility and mortification, these and other good reasons, that moued him to giue no answer. But when any asked him whether they should be priests, or enter into religion, if he did find they had parts requisite for such an estate, he did further them in

their resolution of embracing that principall good, but when he perceived that they wanted those parts, he answered as is said; I will recommend it vnto God.

He would speake very much in behalfe of the religious orders, and of the Prelates and Superiours of them in presence of their inferiours, and those of their charge and house declaring vnto them how great a good it was to obey and obserue their rules and Constitutions.

Vnto lay-men, when occasion was offered, he gaue to vnderstand the eminence of a religious mans estate aboue theirs, and the great spirit wherwith the religious orders were founded; he said that Gods best souldiours were in them; and to this purpose he was wont to say that a tree in a plaine field needeth take good roote, but that it is more safe from the violence of the winds in a woody mountaine.

He did allwaies defend Princes, Governours, Iudges, as well Ecclesiasticall as Secular, with great courage and humility withall, in presence of their subiects: and when they did murmur at the government, he said: if you were in the place, it may be you would not doe so well as he that is in government; and if they stood in it saying, that that which the Princes did, deserued to be amended, he replied: you should tell them so, for what good doth it here: to some that esteemed themselves spirituall men, and yet did murmur, he said: I doe not account him spirituall, no nor vertuous, that iudgeth and murmureth at his neiggbour. Most commonly he was vsed to say in such occasions: this thing cannot be remedied here, let vs not talke of it; and with his grauity he gaue such life and authority to his wordes, as that a man of great account who talked of the kings gouernment, was

put much out of countenance, only by hearing Gregory say vnto him the king hath as sharp an vnderstanding as any man in spaine, and will you reprehend him? and the same man doth yet admire at the great change which those wordes caused in him.

He made another also who spoke ill of the gouernment of a Lord, change his opinion, only by saying vnto him: you dare not say so in his presence.

He was very considerate and aduised in speaking to euery one in his proper kind, to the husband man, souldier, gentelman and the rest, without taking any man out of his profession; and to this purpose he commended very much S. Iohn Baptists wisdom in the counsaile that he gaue to the souldier, to be content with his pay, and doe no man any wrong.

Treating with spirituall men, least they should iudge those that lead a manner of life different fro

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theirs , as sometimes it vseth to fall out, he was wont to say , that he was much delighted with the variety of mens spirits , because that with them God did beautify his heauenly Hierusalem, that in the spirituall course God was the Master , and therefore no man ought to make himself a Master to another , iudging him and desiring to leade him the same way as he himself is led by God , because that way also is good wherein God directeth others.

To those that asked him counsaile what they should doe , he answered , they should loue God and their neighbours , because that was the high way for all frō the least to the greatest , and that herein one could not doe amisse , because it is our law wherein consisteth all perfection.

He was also wont to say , that to be allwaies talking of spirit was milke and the temptation of beginners , and that although one

had an vnderstanding like a Seraphim, yet he ought not desire to make it knowne without necessity.

He esteemed it better to recommend his neighbour vnto God then to speake of God, vnles there were some speciall need. To those that had allready profited in spirituall life, he said: it is better to speake with God then of God.

To one that esteemed himself a spirituall man, he said: it would be a great shame vnto you, if it were knowne that you desired to liue in this world; and for this purpose he alledged S. Paul, who said: we haue not here any permanent city, but we seeke after that wherein we are to continue; and he perswaded himself that he that liued after this manner might be numbred amongst the spirituall men.

When he heard some great and miraculous thinges reported he was vsed to say: I had rather haue

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one degree of the pure loue of God then all this noise.

He was once asked, whether those that were perfect had any recreations, he answered, yes, because when one goeth a iourney he loues to see his horse eate (for so he called his body) but he said; the perfect mā, even in his recreation, carrieth a hand ouer his body quite contrary to the vnperfect, who doe not vse this mediocrity, for they suffer their mind sometime to be ouer much vexed and troubled, at other times to be led with the delight of their nature.

Althoug in conuersation it be an vsuall thing for men to laughe at the carelesnes, ouersights, or rash words of another, or when one is vexed, or his foot slippeth, or he getteth a fall, or cometh in with some notable blemish or mischance, yet he was neuer seen to laugh in such occasions, but rather seemed to pittie them a new.

When any afflicted person came

vnto him, he shewed great feeling of his griefe, accommodated himself to him, and dismissed him exceedingly comforted.

There came vnto this village a noble and vertuous Lady much afflicted, I wēt to visit her, and though I staid a great while with her to comfort her, yet I could not preuaile at all. Afterwardes she herself spoke with Gregory, who had so great prudence or rather heavenly spirit in comforting her, as that she went out saying: I goe away satisfied.

When his aduise was asked in things that were doubtfull and hard to be resolved, he answered: to morrow will come and we shall be wiser, giueing to vnderstand that a doubtfull thing was not to be resolved, without treating first with God of it, not that he was to be vnderstood soe that by meanes of his prayer he should presently know and resolve it, for that cannot be imagined of such

an humble man. By this saying also (to morrow will come, and we shall be wiser) he did meane the hower of our death; for then the morning will come for the knowing of doubts.

The heauenly wisedome, which he did shew in his deedes was admirable; he did heare Masse with such silence, attention, and respect, and receiued the blessed Sacrament with such profound reuerence, as that he stirred vp all men to deuotion. He would neuer speake to any body in the Church, but if he had vrgent busines with any one, he went out and speedily dispatched it.

THE IX. CHAPTER.

*Of the fortitude and valour of
Gregory Lopes.*

IN the iudgement of the world it would seeme impertinent, to commend such a solitary, recol-

lected, silent, poore and humble
man for couragious and valiant;
but if we consider it with the eyes
of our vnderstanding and reason,
each of those things aboue men-
tioned doth not only shew great
valour and courage, but also very
plainly discouereth the mighty
hand of God. Who would not
esteeme it valour, that a young
man of nineteen yeares of age, en-
dued with such parts and naturall
gifts as we haue seen, should for-
sake parents, kindred, house, coun-
try and the kings court, which he
had begun to follow, and with
such great hopes of preferment,
and goe two thousand leagues and
more into exile, to liue in a de-
sert so full of perills, amongst the
most sauage, and barbarous men
of new spaine. It seemes very eu-
ident, that this strength was gi-
uen him by God, for in my opi-
nion it is exceeding great courage
in such a young man, to recolect
himself, and in such manner to
conforme

conforme himself to the will of God, as neuer to goe or say any thing that might be displeasing vnto him, and to endeavour with all his strength, to blott out all things out of his mind, so as neither to desire nor remember any thing besides God or that which was manifestly his pleasure and glory. who could giue such vertue besides that most mighty hand? since that this is a thing of such difficulty as that to recollect ones self inwardly for a little while, euē to a vertuous man, it seemeth as if he were to goe vp a steep hill or scale an impregnable wall. And it were so indeed if Gregory had not vndertaken this enterprise with great courage and cōfidence in God; saying with Dauid: in my God I will passe ouer the wall. What strength was requisite for so many yeares recollection, with such strickt silence, discommodity and pouerty? Walking so long a time in the narrow path of vertue,

and neuer knowne to goe back
one step? but this strength will be
better knowne by him, that shall
weigh well, and consider the dif-
ficulties of this iourney, the ene-
mies that are in it, the combates
that offer themselves and the field
wherin they are to be fought.

The enemies are the diuells, far
much stronger then we by nature,
as the naturall power of an An-
gell exceedeth that of men, and
therefore our nature, as inferiour,
doth tremble in the presence of
any of those spirits. Moreouer, he
that walketh in the way of vertue,
hath for enemies and aduersaries,
sinfull men, because he is contra-
ry to them in his workes, and of-
tentimes God suffereth the iust to
be persecuted by the iust, and ho-
ly men opposed by holy men, and
this is a grievous persecution; but
the most grievous and tedious is
that which a vertuous man, cau-
seth to himself, when by light fro
aboue he knoweth, that all this

cometh vnto him from the hand of God , who plainely sheweth him that all those enemies and aduersaries are as it were officers of the diuine iustice , who come vnto him with the power which God giueth them; the heauens become vnto him as hard as brasce, his soule he findeth in an abyss of tribulation, and as it were quite abandoned of great valour and courage.

The combates are as great, as is the number and subtilty of the enemies, for they are neuer wont to make truce nor be weary of fighting, and our vices neuer cease to persecute vs.

Neither is the field, wherein these combates are fought a life signe of valour, for it is our inward part, wherein the spirit fighteth with the flesh, and the flesh with the spirit: and this is a very painefull warre, because he that giueth the wounds, feeleth them as much as he that receiueth them and, the re-

sistance of the flesh cannot be brought vnder without great labour of the spirit, because the subtilties and stratagemes of the invincible enemies doe there enter in, so come the blowes and woundes.

Whosoever should know the labours that Gregory did herin vndergoe, and the great progeses that he made in such occasions (as may be seen throughout this history) he would easily see how valiant and couragious he was, especially two things considered. The first is, that since that he liued so inflamed with charity towarde his neighbours, he was partaker of all their afflictions and griefes, and made them partakers of his paines in praying for them. He was tempted with all of them because he had as much feeling of their temptations, as if they had bin his owne. The second is, that Gregory did eate this bread of sorrow very dry, forthough the diuine goodnes be wont to giue spi-

rituall delights to those that walke in the spirituall way for the easing of their troubles, yet this valiant souldier would neuer receaue the, beseeching God to take the away from him, because he would serue his king for his Maiesties owne sake, and not vpon hope of receiuing those spirituall cōtentments, in part of paiment of his good will and loue; for at the begining God had bestowed on him the gift of teares, but he besought him to take it away for the said reason.

He had also a most ardent desire to see the humanity of our Saviour Christ in this life; but perceiving that this desire did keep him back, and in a manner diminish his resignation, he did presently endeauour to mitigate it, contenting himself with this, that God would shew it him when it was his holy will. Gregory put away from himself all those comforts, because he desired to serue God without pay or any charges borne

in this life, and therefore he died so well content that God led him by the way of the Crosse. For all the many murmurings which he heard against himself, some iudging him an heretick, others a foole, others a vagabound he neuer excused nor answered for himself, but defended and excused those that spoke ill of him.

Some of his freinds vpon a certain occasion told him of a great stirre that was raised against him, he answered them: God forbid that I should trouble and distract my mind with thinking on it, and therewith continued still as quiet as he was before they told him of it.

A certaine man of great account desired me to informe him of the estate of the Hospitall of Guasteca, and after I had giuen him account of all things, I told him that there was a man there called Gregory Lopes, of such and such vertues, spirit; and prayer; and what doth

this man, said he, in the hospitall? I answered, that he was there allwaies in a chamber at his prayers, and neuer went forth; then he saide to this man could I willingly giue two hundred stripes; and when we told this story afterwardes to Gregory, he smiling excused him, saying: he saith well for an idle fellow doth well deserue two hundred stripes, and gentlemen that are full of busines, cannot easily vnderstand what inward exercises are.

It was neuer perceiued, that he had any desire to be esteemed or knowne, and he hath often reprehended me for praying him, he neuer cared for the visits of the Viceroies, Prelates, and nobility, but rather shewed, when occasion was, withall modesty and good respect, that he did not take any content in those visites when they did not concerne the glory of God or his neighbour his good; and though the holy man did

much esteeme the great piety and wisdom of Don Luys de Velasco the Viceroy, yet he intreated him to excuse his visits, alleadging good reasons for his request. In those visites, that great persons made vnto him he did allwaies shew an humble grauity, and assured token of his great mind.

The Inquisitours gaue order that his booke, Which he made vpon the Apocalips, should be seen and perused by Don Fray Pedro de Augusto Bishop of Cibu, who gaue in approbation, that he had neuer seen a better exposition of those diuine reuelations; that he admired how he could say so much, with such certainty and shortnes; that he did belecue he had supernaturall light giuen him for the writing of that booke: and whē the Inquisition medled with that busines, Gregory did not shew (nor doe we think he had) any trouble of mind nether would he keepe a copy of it nor speake a

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word of it, euen as if it had bin none of his worke.

Such was his greatnes of mind, as that he neuer acquainted any man with his griefes and afflictions, nor sought comfort from any creature, yet he was wont to tell, for the good of his neighbour, things that had hapned vnto him in times past.

Many times in theyeare, he did endure great paines of the stomack and of the collick, yet he neuer complayned, nor changed countenance, nor the good posture, that he was vsed to keep, when he was in best health, so as I did not know his infirmities, but only by his great weaknes, and extraordinary ill stomack. One time seeing him much faine away, I asked him: what aile you that you are so weake? He replied 15. daies together I haue bin troubled with a fit of the collick; and by these meanes I came to know his diseases which were so great, as that they made

me pittie him and wonder how he could exercise such constancy and austerity of life with them.

He was ordinarily sick of a fever, which he cured by diet, enduring hanger, if need were, for three, or foure, or five naturall daies, he neuer vsed bed euen in his great sicknesses.

whilst he was in Santafe, he had the toothache for a yeare together, and I had neuer knowne it, but that he went twice into the field for hearbes, that he knew were good to cure him; and sometimes he could not eate for paine. Having once hurt one of his great teeth, he would not let me send for a barber to pull it out, but pulled it out himself by a very painefull meanes; such was the desire that he allwaies had of finding some occasion to suffer; for men that are vnited to God, vse to find as much content in suffering, as others find commonly in their ioy and ease,

This valiant man told me, that the diuell did once assaile him in a visible shape; and I askeing him how he did defend himself, he answered me in these wordes: I thought that I could not doe a better thing then that which I did, so I continued it with all my strength, and he vanished away and neuer tempted me visibly againe.

We neuer heard him speake any good sentence, which he did not put in practice when need was; and he was wont to say to this purpose: misery it self is not to be, desired, but a will to endure it with moderatiō of mind; and so he endured all these that hapened vnto him with such an inuincible and constant mind, as that he did not seeme subiect to change; therefore from the first day that I saw him (which is 18. yeares agoe) I presently perceiued in him a certaine excellence which I had not seene in any other man. This

opinion increased in me even till his death, and allso since his death it increaseth with the wonders, which God doth daiely worke by him.

But to retorne to the intent of this Chapter, what courage and valour might a souldier haue, who from a poore country fellow should come by feates of armes to be a Grandy of the king his court? but how much greater valour is necessary for a spirituall souldier, of himself poore and abiect, a son of Adam, to become great in the court, of God, and since that Gregory is come to that height of honour, as to be great in the court of heauen, it is fitting that his valour and courage should be knowne, that so we may glorify God in this Sainte, garhering by that little which is written here, the great aboundance that God hath bestowed on him, in comparison of which this that is wrieten is nothing; partly by rea-

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son of the care which he vsed in concealing his vertues, partly for feare least I should exceed the breuity which I had intended in this relation, telling only those that were so open to the view, as that they could not but be seene.

I asked him one day how he could so much conceale his vertues, it seeming vnto me an heroi-call and hard thing to doe, he answered me that sentence worthy of eternall memory: To conceale ones vertues is not a thing hard vnto him that hath a liuely faith, for if a man doe certainly belecue, that all his vertues shall be seen in the court of heauen, what will he care, whether they be knowne or no in the village of this world.

THE X, CHAPTER.

Of the humility, and inward pouerty of Gregory Lopes.

I should haue bene very happy, if God had giuen me any part of the great inward pouerty, which he bestowed on this seruant, the which consisteth in hauiug the heart free from all loue of creatures, and giuing himself wholly to the loue of his Creatour, for it may be sayd of this holy vertue peculiarly, that those that practise it can speake better of it then those that study it, and cōsequently I should better declare Gregory his vertues if I had some of it. What an excellent patterne of it this Sainct hath bin may partly be vnderstood by that which I saw with my owne eies, and by what I gathered by the answers he gaue to many men in diuerse occasions,

The sons of Adam, haue for the most part ingrafted in them a desire to be esteemed more excellent thē their neighbours. Gregory was so free from this that he allwaies preferred others before himself, and to that purpose I haue often heard him say : since I begun to liue solitary I neuer iudged any body, I esteemed all men better and wiser then myself, and therefore vnlesse I were asked, I neuer gaue counsaile to any man, nor made myself a teather of others. Of this all that cōuersed with him are witnessses, and we haue seene by experience, that because he would not make himself a Master to any, God hath ordained that he should be vnto many. From hence proceeded the great care that he allwaies had to excuse those that did iudge him; and as I told him one day that there were many that slaundered him, he answered: I haue allwaies excused them not only in wordes, but also

with all my heart in deedes. From hence allso it came to passe, that he did not desire his speeches should be valued, and therefore he neuer went about to premeditate and compose the wordes, that he was to speake, before hand; and he told me to this purpose, that once (it was before he began his solitary life) he spent some time before hand in thinking of the discourse that he was to make, and that afterwarde he had no occasion to speake it, wherby he was aduertised not to loose time in composing his wordes, trusting in God that he would giue him those that were conuenient when need was, and for this cause God gaue him the grace neuer to commit any errour in his speech, for all the wordes that he spoke seemed full of diuine wisdom; the Lord of heauen and earth reuealing vnto this humble seruāt those things, which he hath hidden
from

from the prudent and wise of the world.

Eight daies before his death there came to visite him a religious man very wise and vertuous, and his great freind, and among other thinges that he talked of, seing his life in danger he asked him very familiarly: must we goe now to enioy God? thinking that he would tell him of the hower of his death; but this humble seruant of God answered him with great admiration: Doth your reuerence aske me this? it shall be as pleaseth God; as if he should say: you that are wise, doe you thinke that I know the hower of my death? I doe not deserue so much; wherewith the religious man was much edified.

Three or foure daies before his death, there came in to see him an Indian woman of this village, and as I was speaking to her in her owne tongue, because he did not vnderstand it, he said vnto me,

note well what she saith, perad-
venture she will giue me some
good aduice; wherein I noted
his great humility, since that he
thought himself of lesse worth
then an Indian woman, and that
she could tell him what was con-
uenient for him now in the end of
his life.

More ouer men are wont to haue
another affection, that is, to thinke
of what is to befall them, from
which Gregory was very free, for
he that desireth purely to serue
God, esteemeth all such cares as
lets and hindrances; and therefore
he neuer thought of courses of
changing his life what should be-
come of him whether he should
dy of hunger or cold; or should be
bedrid, whether he should liuelōg
or a little while, whether he should
doe such or such thinges for the
seruice of God or his neighbours
good; because he knew there was
wont to be in thes and the like
thoughts, if one were caried away

with them, some secret temptation of the enemy, or at the least losse of time, and for this reason, like a wary and humble man, vpon occasion of such thoughts he allwaies said; I am nothing, I am good for nothing; contenting himself with doing that which God in his holy law commandeth him, and not iudging himself worthy of other thinges in times to come, though he was alwaies prepared in mind to doe whatsoeuer the diuine Maiestie, did ordaine.

One time, as some were talking in his presence of the sumptuous tombes that some men build, and of their competences about places and chappells, he said: when I dy let them bury my body where they will, so it be in holy ground, but if they doe not, it will so annoy them as that it will make them quickly enterre it.

He was so far from taking care and prouiding for himself for the time to come, as that he would

not suffer that any body else should take care for him ; for when I went about to looke for another place to live in , because the aire of this village of Santafe was not very commodious for his weaknes and sicknes , he allwaies said vnto me : let no man be solicitous for me , for God will haue a care to prouide as shall please him.

He had his heart allso free from all curious affection , both temporall and spirituall , into which some contemplatiues vse to fall , so he told me sometimes , that since his choice of solitary life he had neuer desired to see any thing of the world , euen not his parents , country , or friends , &c. Neither did he desire to see the Angels , nor haue extasies , nor reuelations , for he said that he only desired to see God , yet allwaies with this resignation , that it should be when and how it pleased God ; and that the rapt , and extasies

that he desired in this life, was to conforme himself euery day more and more with the will of God, and fullfill it in all occasions with all certainty and truth.

We perceiued in this holy man a thing worthy of consideration, which was, that he neuer reioyced for any temporall thing, nor gaue it entrance into his mind. His ioye was God, and his delight and glory was to doe his holy will, and benefit his neighbour. Vpon a certaine occasion I told him that I did greatly esteeme that vertue; he said vnto me: it is a shame for vs that liue in the law of grace, and haue wholly renouced the world to esteeme this, since Queene Ester being wise to a great Monarch, said: Thou knowest well my Lord and God, that since I was brought to this pallace, vntill this present day, thy handmaid hath not ioyed but only in thee.

From the first time that I visited

him at our Ladies of remedies, it pleased God out of his mercy to giue me such a care of Gregory, that if it was necessary to doe something for him, neuer so hard, I should not haue stuck vpon it. So I assisted him in whatsoeuer he had need of, visiting him where soeuer he was, and because he was in Guasteca, I asked almes three yeares together for the poore of that hospitall, a thing which was to me in those times, more then any one can imagine: and to say all in a word, from the time that I knew him, vntill he died in my company, which were eighteen yeares, methought I could haue bin content to haue bin his slaue, and he knew it very well and shewed himself very gratefull; yet I dare affirme, that neuer any one saw him rely or put the least hope in that which I did or could doe, nor that he set his affection vpon me in any excessive manner for all whatsoeuer I did,

For in all the good turnes that he receiued, he allwaies beheld God as the authour of them, and the creature as the meanes, wherby the diuine godnes and prouidence did send them: so as his gratitude towards his benefactors was in God not in himself, beseeching earnestly his diuine Maiesty to requite that good worke, that was done vnto him, since that he moued their wills to doe it.

In like manner he endeaououred that for any good worke of his towards his neighbour, the thākes should not be giuen to him, but only to God, as we did often see, that when some went to aske him doubts, he did not answer them but praied vnto God to tell it immediately to themselues, that the thankes for that knowledge might be giuen vnto God, and not vnto him, neither whole nor in part.

THE XI. CHAPTER.

Of the outward pouerty of Gregory Lopes.

SINCE the time that he went into the wildernes, and offered himself vp wholly vnto God, he neuer possessed any thing of his owne. To this purpose he was wont to say, that when one taketh delight in outward pouerty, it is a signe that he is inwardly rich.

This great loue of pouerty made him deuise sundry and admirable meanes, wherby to excell in it. Wherfore as for the first, he would not vse any certaine kind of attire; but in diuers times he wore such apparell as God did send him; for in the first eleuē yeares it was course sackcloath, afterwarde in Atrisco his host gaue him some gray cloath to couer himself and that was the best garment he wore in

all his life.

The bare ground was his bed whilest he could passe with it without endamaging his health; afterwardes he did ly vpon some shepskins, vntill his great feblenes and diseases forced him to take a little quilt very thin and a couerlet: this was his best bed, and he accepted of it at my importunity, as is allready said.

His chamber was very poore; for he would neuer accept of hangings, or other furniture were it neuer so meane, euen when he was very weake and sickly.

He washed his cloaths himself, partly because he was very cleanly, as also because of his indispositions; at some times in the yeare he washed his feet, and he himself warmed the water in the sunne, he neuer let any body wash them for him, neither doe I know that euer anie one saw his bare skin.

He was so temperate in his diet, that he neuer did himself harme

by eating, either fruit, though he loued it very well, or any other meate, but onely once by eating of greene hearbes and wild quinces. To this purpose he was wont to say that poore men ought to looke well to their health, and not to exceed in eating or drinking, least they should be burthensome to their neighbours.

In the beginning of his solitary life he ate no flesh, afterwarde when he conuersed more with men, he ate of that which was set before him, but he neuer ate but one meale a day.

His 'moueables were only a bible, a map and a globe, which, as is said, he made with his owne handes, and two other bookes that he had writen.

Notwithstanding his pouerty, it was the will of God that he should neuer aske any almes, neither by wordes, deedes, nor signes, nor euen by making shew of a good life, the which is wont

without wordes to moue men to giue almes ; because the diuine Maieſty would haue him liue in this māner to let vs ſee by aſſiſting him ſo punctually in all his neceſſities ; that his diuine Prouidence neuer faileth ; and if for ſome time he did permit him to endure want of neceſſaries , it was to the end that his merits increaſing his rewardes alſo might increaſe. How often in trauailing hath he come weary to his lodging ? and ſtaied there without eating any thing ? at night laid himſelf downe vpon the bare ground , and be- times in the morning trauailed ſome leagues on foot ? for ſo he was uſed to doe , there being no body that tooke any care to ſupply his want and pouerty ; and I doe not meruaile much , for Gregory by his countenance ſeemed rather a Lord then a poore man , though oftentimes he endured extreame hūger , thirſt , wearines , toile and labour into which God brought him

in diuerse occasions. I know well that this is much, but yet his strength and valour was such, as that although God had brought him into more and far greater wants, he would not haue shrunk from his purpose of obseruing poerty, for he had purposed not to aske any thing, hoping that God would relieue him as he allwaies did.

Perceiuing how much sometimes he was incommodated whilest he was in my house, by not asking any thing, one day I said vnto him: if I saw my self in necessity, I would aske almes to shame and humable my self, he answered me: But not I. Then I replied: methinkes I should doe ill in not asking that which I had need of; to this he said: for you, you say well, and this is a good course, but not for me; for God directeth euery one in his proper way.

In his latter yeares he was vsed to drinke a little wine in the mor-

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ning, for if he did not take it, he was much tormented with the paine of the collick, and the stomack; and though I had allwaies a care to giue it him, yet I could not allwaies come to know when he had spent it. One day seing him very weake and pale, I asked him what he ailed? he answered: I haue not taken a draught of wine this morning, and therfore I haue bin in great paine. I began to be troubled, because I had no wine in the house to giue him; but God assisted him very punctually, for euen at that instant there came a friend of mine, and brought vs a little good wine.

He was so constant in not asking any thing, as that once I found him making a web of threed of a little clout, and asking him what he made that for, he told me that it was to sow with, and though he knew that I had thread, he did not aske any.

Seauenteen yeares and more be-

fore his death, I had a desire to giue him all that he had need of, assuring my self that it was the will of God that I should doe so: and though I had made knowne vnto him this my desire, he neuer asked any thing of me; at length perceiuing by so many experiences the way wherein God did direct him, I did vse from time to time to lay before him some thinges, that I thought he might haue vse of, and he did take what he had need of.

There was another thing in his pouerty very admirable, that is, it seemes that God would haue this his seruant eate of other mens leauings, like a true poore man, for I haue often obserued, that whatsoever was dressed purposely for him, did him harme. Of this I haue lōg experience, for seing him so weake and feeble, I caused some dainties to be made for him, and as soone as he eate them they did him harme, and he himself intrea-

sed me to make nothing for his owne person, but I, imputing this to his desire of not being troublesome, and allso of liuing like a poore man, did againe cause something to be made ready of purpose for him, and it so fell out, that by the harme he felt in eating of those things, he came to know that they had bin made for him, and then he declared himself, telling me plainly that he would not haue any thing made peculiarly for him.

And so I haue perceiued that if cloath, or linnen, or any other thing was bought for him it did him harme, though on the other side our Lord did bring him into such necessity, by infirmities, and weaknes, as that it seemed a thing impossible to be able to endure that which he did, and when in this last sicknes there was need of particular things, he forbad me to cause them to be made for him: but if any sent them out of chari-

ty, I should take them, in good time; yea perhapes his death was hastned by some thinges that were made ready for him, which some learned and very vertuous men thought necessary, for which cause the holy man held his peace at that time, and receiued them with patience.

It seemes that God was his steward, and would not let him in this life spend any thing of his heavenly patrimony, and seing that God kept him so short I said once vnto him: it will not be said of you: *bona terra comedetis*; he answered: it is true, and as God doth it, so I desire it should be; and truely for such occasions as these, is the resignement and conformity of man with God, when on the one side God bringeth him to such a neare pinch, and on the other, man endureth that want valiantly with ioy and contentment.

THE XII. CHAPTER.

*Of the mortifications and sufferings
of Gregory Lopes.*

THe mortification of this most patient man (being in so high a degree, as that it cannot be discerned by those who with their carnall eyes behold spirituall thinges and iudge of others by themselves, was the most rare and admirable that hath bin seen : as soone as he went into the desert, he kneeled downe vpon the ground, and taking his discipline in his hand he began like a valiant souldier of Iesus Christ to chastice his body and vse it hardly. But his Captaine and most wise Master would not leaue a busines of such importance in his owne handes, but said vnto him : *Alius cinget te & ducet quo tu non vis* : as if he should say : I will haue a care to pinch you, for thou must walke af-

ter my pace not I after thine ; the which God did performe , giuing him matter of merit by whole handfulls , not only outwardly in his body , by the continuall sicknesses that he sent him , and the discommodities and labours that he inspired him to vndertake and suffer with more then manly courage , hut allso inwardly in his soule with other paines far greater , wherwith he tried him.

He began to exercise him inwardly in such grieuous and painefull thinges , as that the great patience that our Sauour had giuen him , stood him in very good stead , and though he engaged all his strength , yet God brought him so to the vtmost in this exercise , as that he was so far from going farther with a greater burthen , as that he thought it impossible to eary that which he did already beare. He told me that his nature did treble whē he thought of that exercise , and that therefore he

would not make a particular relation of it to any one; but although we doe not know in particular those thinges that he did inwardly suffer, at least by the answers that he gaue to those that came to tell him their inward afflictions, some of those wherein God had exercised him may be gathered: for he did answer with so many particularities that all men did easily perceiue, that he was a Master in such troubles, and did comfort themselves to see him in such a sure harbour after so many tempests, and when I talked with him about those troubles, saying that they were very painefull, he answered me: Father Lofa there are Men that beare burthens thirty times greater then this; whereby may be gathered that in matter of such like troubles, he did suffer more then he did teach.

For he that had an earnest desire to keep his soule vndefiled, and did allwaies employ himself in

chast and feruent prayer, how much would he be troubled and afflicted with a floud of carnall temptations, imaginations and representations of dishonest things which the diuell represented vnto him very liuely, and with a worse and more alluring impression then the reall thinges themselues could make, and though God gaue him the grace to tread all this vnder foote, yet he could not but feele great paine and sorrow, seing himself hanging only by the slender haire of his owne Will, wherewith he was in danger to consent, and especially, because at that time God openeth the eies of those that are to thrive spiritually and maketh them see the danger they are in, to the end that they might walke with more heed and warines in the narrow path of vertue.

What paines might Gregory suffer in these occasions and dangers? since that his enemies were not tired either day or night with fight

thing, nor fled were they found resistance, nor were ashamed where they found vertue? especially, since that they not onely enuironed him without, but were allso within him, prouoking him to euill, and opposing him in goodnes. Neuerthelesse these paines so great and so dreadfull were delights and contentments vnto Gregory, who endured them for the glory of his God. In like manner he behaued himself in enduring the battery of reasons which the enemy brought against our holy Catholick faith; the impossibilities, snares, intanglings, doubts, which vpon this subiect he did raise; for faith being the ground of spirituall life, the temptation against it is a torment inflicted by the diuell himself. Gregory suffered this constantly, continuing strong in his faith, and with his profound humility made his aduersaries instantly vanish away.

The souldiers of our Lord are allso wont in the like recollection to be tempted with the spirit of blasphemie, yet he that knoweth how to fly spiritually, and hath found delight in the loue and praises of God, with such excellence as Gregory did, returneth allwaies conquerour from this fight, and getteth life by the hand of his enemy.

In the spirituall life, men are not a little nor seldome mortified and afflicted with a kind of swooning, wherby the diuell seeketh to stop their way; for the soule desiring to please God and walke in his waies, findeth sometimes in herself such a kind of remissenes and weakennes, as that it seemeth vnto her a thing impossible to goe a step farther, and knowing, that if she doth not goe forwardes, she displeaseth God; and that to please him she must goe on merrily, great is the paine she feeleth in perceiving herself so vnable to follow

that which God would haue her. God gaue vnto this his seruant the valour and courage that is requisite for the suffering of these things with patience and profit, and for the gaining of the victory, strengthening him in these occasions with humility and knowledg of himself by which he might attribute all the good that he should doe afterwarde, to the diuine goodnes as the fountaine of all good.

Perfect men suffer also other kindes of paines wherwith they are much molested and afflicted; for haueing already attained to an excellent degree of charity, they grieue at other mens euills as if they were their owne: it cannot be expressed in few wordes in what continuall grieve and affliction our Gregory did liue, seing the blindnes of sinners, the obstinacy of heretickes, the many soules that euery day are damned, for this is that wherof we ought truely to haue a

feeling, though he did also feele the sicknesses, hunger, iniuries, warres, and the other grieuances of his neighbours, as if he had suffered them himself.

Another combate of the diuell is, to represent vnto those that aspire to perfection, especially at the beginning, how that all the world will rise against them, as it hath risen vp against all the followers of vertue, and how they shall be persecuted by false witnesses in infamous crimes, and such, as they doe most abhorre; and that if they had profited any thing by their good life and example, all this would turne to scandall and a stumbling block for other; and though vnto some these burthens seeme but light, yet the truth is, that when God giueth our aduersary leaue to straighten these cordes, he maketh the seruants of God sweate for a long time; for this is a farre more hard and austere penance the that of the body, though they seeme to

vs to sit like idle and loitering mē:
The truth hereof God hath she-
wed, plainly in Gregory Lopes, not
only in his moderation of mind
and patience which he was plea-
sed to giue him in such cumbates
and aduersities, but allso by the
wonders that he hath wrought by
him, and in him.

I will here note one thing,
which for its rarity did much edi-
fy me. I obserued diligently for
many yeares, that this admirable
man neuer made a stand in his spi-
rituall course: and though I some-
times considered that his being
continually in the loue of God
caused in him that great perseue-
rance, yet I neuer rested alltoge-
ther satisfied, vntill that as I was
thinking of it, it pleased God to
open my eies, and let me know
that this his constancy did pro-
ceed frō the cōtinuall loue of God,
and his neighbour for God his
sake: therupon I said once vnto

him : cannot you take any rest in the spirituall course? he answered me with a peaceable and cheerefull countenance : I neither doe nor can take any rest , as long as my brethren are amongst so many dangers and troubles : for it is not fitting that I should retire my self, where I may be safe, leauing them on the bulls hornes; I will not doe such an vnworthy thing , if I know of one only that is in danger , I will not take any rest all my life time. That which I more admire at , is that he neuer looked vpon those contentments , which God is wont liberally , to bestow in the spirituall life^d, in consideration of the progresse which men had made , nor that he neuer recreated himself with the memory of his dangers and troubles past, nor wiht the vertues which by Gods help he had purchased; for vertues after they are gotten cause ioy and peace. The reason why he did not ioy in this, was because, he alwaies

fixed his eies, not vpon that which he had but that which he wanted, neither would he stay by the wayes to rest himself, for God would haue him allwaies make more progresses, and ascend very craggy hills, for he told me once that in those three first yeares in which he exereised himself in the resignation aboue mentioned, God had made him climbe vp great hills.

He endured another painefull and troublesome mortification in two, as I may call them, Purgatories which God gaue him in this life. The one was of loue, the which as I perceiued, he had, when he did liue at Guasteca.

The paine that it bringeth with it, those that haue made triall know to be most grieuous, and those that haue not come so far, will not belecue it. For by the light which God infuseth into the higher part of the soule, the heart is so wounded with loue, as the

sweetnes is vnspeakable, and the grieve such, as cannot be expressed, the soule fainteth, because she cannot obtaine that which aboue all other she desireth; There groweth in her an ardent, but profitable impatience, dureing which it hath no quiernes, rest, nor ease. In this estate God doth sometimes inspire admirable wordes, particular meanes and documents of true wisdom the soule indureth an incredible paine, both in passing through the tourments which she doth suffer, and the ioyes and inspirations which God imparteth vnto her: and so I did perceiue in this holy man a most exceeding mortification, for he did endure this purgatory of loue with such silence as if he had suffered a spirituall wearines.

The second Purgatory is desire: here with the soule is tormented, when she seeth that she cannot in this life attaine to her chiefest good, wherof she hath know-

ledge; this brought vnto Gregory much griefe and trouble, for as he with his quick vnderstanding, liuely faith, and purity of spirit meditated and contemplated the greatnes of God, he became endued with so great and amarus a knowledge of that same greatnes, that, he had a most ardent desire to goe and possesse it; and as he did perceiue that in this life, in running after the odour of those diuine ointments, he could neuer obtaine the good he so much desired, he rested wounded and griued, like the **Hart** that thirsteth for the springs of rüning water to quench his thirst, and cannot come to them; but of this, because it belongeth to few, we haue said enough.

But that wherin Gregory mortified himself all the time of his life, and wherin he suffered most, was as he told me, in following allwaies, as he did, the grace of God; for it is certaine that one

cannot follow grace, vnlesse he fly from nature: what paine then and mortification would it be to a seruant of God to goe on all waies flying from, and denying himself? for many times grace requireth of vs that which is contrary to natures desire, and therefore it is necessary that one dye, that the other may liue. Therefore, that grace might liue, Gregory endeaoured to be dead to all creatures; because it is the property of nature to liue to them, and because she desireth esteeme and honour for her good workes and not to be despised of any, therefore he sought to hide his good deedes and vertues, and to be despised by the world, as our Sauour was, and following grace, studied how to lay aside all care of temporall affaires, and bent himself only to seeke out and serue God, since nature inclineth to the contrary; and because she is puffed vp with prosperity and deiected with ad-

uersity, Gregory by grace was disposed to receiue with moderation of mind, and constancy, what successes focuer, without seekeing the interiour content of those or other vertues for himself, but only reioycing for the glory that thereby redoundeth vnto God. Nature as it were forgetting this, doth in all thinges seeke her owne contēt, and desireth all the good for herself, all her language is, I, and, for me she hateth her euemy, reioycesth at another mans harme and repineth at his good. Whosoever shall haue read this booke, or conuersed with this Saint, will easily know what vse he made of grace in wishing well to those, who either through malice or ignorance were his aduersaries, grieving at their misfortunes and desiring all good to them for Gods sake, so as ouercoming himself more and more euery day, and growing in perfection, he did so hunger and thirst after God, as

that nothing could satisfie him. He did allwaies endeauour to for the obtaining of that chiefe good, rowing with all his strenght against the streame of naturall light, and swinning allwaies above water, he endeauoured to doe the pleasure and will of God. Such is this is the true spirit of mortification: the which he exercised to a most eminent height of perfection at Santafe, as is euident to many by many tokens.

Having for many, daies space perceiued that Gregory grew very sick in this village, because I saw him very weake apud pale, I thought good to visit him oftentimes and to be longer at times in his company, to see if I could giue him any comfort.

I did aske him what paines he felt, and he would not tell me thereof: at length after many daies, he told me the great paines that he endured in his teeth and grinders, and other diseases which he had, but I rested

rested not satisfied here with ,
being perswaded thad the holy
man suffered other paines greater
then these , therfor I importuned
him very much to tell me them;
afterwardes he did that which he
is not knowne euer to haue done
before or since ; which was to
vttre some what of that which
did inwardly passe betwixt God
and him , saying these very wor-
des : Thou knowest well , o Lord ,
that I haue no creature within my
soule, nor suffer any to be there, for
thy sake alone, and why dost thou
after this manner hide thy self frō
me ? how canst thou endure to see
me with so many infirmities , and
being able to heale me, dost not ?
but willest haue me seeke the
hearbes that the beasts feed vpon,
and being able to heale me with a
fiat, yet wilt not? and though I am
sure he said not these wordes , so
much for his owne comfort, as for
my instruction and profit, yet I re-
mained so amaysted to heare him

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utter some thing that passed inwardly, betwixt God and him, as that presently I writ downe these wordes which he had said, being the 23. of March in the yeare 1591.

THE XIII. CHAPTER.

Of his mortifying of his senses.

IT is no meruaile, if he, that vsed such care and exquisite means to mortify his interiour, was allōminēt in the mortification of his senses: It is certaniely thought, that he neuer went one step to feed his eies with the sight of any of those thinges that vse to be pleasing to that sense; and so, when he wēt once, being at Guasteca, to see the fountaines, he told me, he did it only at my request, and to giue me content. Being some months in Mexico, he neuer went out of doore, but only straight to the next Church, neither could he be perswaded to goe to any mon-

story of Nunnes, although by
some he was earnestly intreated.
When he came to Santafe, he wēt
out of Mexico before day, without
euer looking vpon the streets or
buildings. Whilest he was in this
village, he was importuned to goe
downe and see a garden belonging
to the same house that he dwelt in,
where was good store of water,
green grasse, and flowers, yet he
neuer did in six yeares time, onely
one yeare he went downe for a
little water to drinke. He did looke
vpon mens bodies with an honest
freedome and free honesty, as if they
had bin soules without bodies, or
bodies without life and soule.

Though it be a thing so naturall,
especially to men of a good vnder-
standing, to be delighted with mu-
sick, yet in all the time that I knew
him, I neuer saw him goe to heare
any, though sometimes it hapned
to be neare the place where he
was, and oftentimes he told me,
that if the musick of the great

Church of Toledo or all that is in the world, were but one pace off of him, he would not goe to heare it, but if perchance he were present where it was, he did heare it quietly and got spirit out of it.

All ill smells were very offensive vnto him, yet he would neuer vse any sweet smells; many nose-gaies were offered him, but he for the most part refused them, some he did take, least by doing otherwise, he should discontent him that brought them. Sometimes, though but seldome, he would take a white lilly or red rose, because, as he said, the smell of those flowers is very chaste,

As soone as he went into the desert, he made a purpose neuer to eate with intent to please his palate, but only to sustaine his life, the which he obserued all his life, in so much as that when I perswaded him to tast of a Melon, grapes, or figgs (for those fruits are here in great request and esteeme) he

would only smell to the Melon; saying: it is enough this yeare to haue smelt this Melō; of the grapes he only tooke one, saying presently, it is enough for this yeare; of figgs he only tooke half an one and said the same.

Allthough he loued fruit very well and desired to liue vpon it, because as he said, it was the proper food of man: for in Paradise man should only haue liued vpon it God had created so many sorts of it only for mā's vse, yet as we haue already said, he told me that fruit neuer did him harme, and I wondering therat, he gaue the reason, for, said he, I did allwaies eate of it moderately.

That which he did eate of with a good appetite, was bread the sustenance of the poore, but it seemeth, he obtained of God to find, even in that, such mortification and difficulty, as that some yeares before his death, he could not eate one morcell of bread vnles it were

first steeped in broth without salt, fat, or spices in it, and that was his diet at this time, making way for the bread with some light meate. Sometimes he chanced to keep his bread in his mouth a good while, and I bidding him remember to swallow it, he said: I cannot, and that one of the painfulllest things to him was to eate; neuertheles he made much account of his senses, knowing of what profit they are to a spirituell man, if he keep them well mortified.

After a burning feauer which he had, there remained a lingering ague, which held him almost a yeare, and in this necessity I often importuned him to vse some sheetes, but I could neuer perswade him to it.

I neither can nor ought to passe ouer in silence, a very subtile mortification which I perceiued in Gregory: for the vnderstanding whereof it is to be noted, that one of the things wherwith nature is most

mortified, is, that the spirit doth not cherish her nor giue her any part of that which passeth in its self, debarring her of the part she wasto haue in the spirituall worke. This premised: I haue obserued for many yeares (which we haue spēt both together, liuing in the same house, eating at the same table, and sleeping in the same chamber) that he did neuer weep, nor sigh, nor lifted vp his handes, nor shrunke vp his soulders, nor spoke any word aloud with God nor to himself, by which one might cometo know his inward affections, a thing which in a man of so great affection and spirit would amayse any one that knew what belonged to prayer and contemplation. I admiring much here at said one day vnto him: you being thus allwaies vnited vnto God, and in the presence of such a Lord, doe neither sigh, nor speake, but are altogether rapt in extasy with the diuine goodnes; wherunto he answered:

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That is not the reason, Father Losa, for truly I doe sigh and grone almost a thousand times in the day, and am almost allwaies talking with God though only mentally: I haue vsed this manner now thirty yeares, and I endeauour not to giue nature any of these feelings (which is to her no small mortification) because I haue found her false and treacherous.

I became not so perfect in this lesson; but that sometimes going into the garden to prayer and contemplation, I should forget my self, knocking sometimes my brest or sighing, and Gregory hearing me would in a pleasant manner say vnto me: Father Losa, giue Nature now and then a bit, least she dy for hunger: but he did not giue such counsailes to other men, but rather aduised them to help themselves with those outward signes, for without them they did not any thing. I am verily perswaded, that he that shall read with a fauour,

rable cie the pennance and mortifications which are here related, will rest fully satisfied that this heroicall man went not into the wildernes to sleep and be idle, but to doe and suffer. I am allso certaine, that if he would haue sold other greater mortificatiōs which he endured, a course of such difficulty and vertue would haue caused in vs great admiratiō, it would haue allso bin much better, if those thinges had bin better expounded, that they might be better knowne, for I confesse that I haue left out many thinges, because I could not explicate them and make them vnderstood, yet by those that we haue set downe, one may perceiue that his life was all mortification, penance and crosses.

Now it remaineth for vs to see the profits, that Gregory reaped by this vertue. First such strēgth that, as he was wont to tell me, he now ouercame with Gods grace all temptations with a blast; Second.

ly such a dexterity in fighting, as that his enemies as puissant as they were, could neuer make him giue back one step, but that he went allwaies getting ground, and putting such a firme confidence in God, as that if he had a whole Squadron of temptations against him, he should ouercome and put them all to flight; and so, though ueuer so many bid him battell, he neuer left of the exercise that God had giuen him; but euen in the midst of them walked on in the loue of God and his neighbour. Thirdly such a peace and domination of himself in his manner of combate, as that neuer any could perceiue, whether he was inwardly in combate, or at peace.

He was allwaies the same without any change, and in him was verified that sentence: the wise mā is stable like the sun, but the foole hath his changes like the moone; and he was vsed sometimes to repeat it. Fourthly by this his mor-

tification, he obtained of God, as one already well exercised, to be made the elder brother, being now able to haue a care of his brethren and neighbours, to fight for them: and that his combates, which he fought for his neighbours sake, should be accepted of as if they had fought themselves, as I perceiued it often hapned, as shall be said in the 19. Chapter of the effects of his prayers. All this his strength proceeded from the liuely faith which he had in God, wherby he vnderstood clearely and distinctly, the greatnes of the diuine goodnes and mercy, which sufferreth not any to be tēpted aboue his strēgth, therefore he fought his combates with delight, saying with spirituall contentment, that this was neuer wanting vnto him; and he was wont to say that whosoever had receiued that delight from God was already, as is said out of his swadling clouts.

THE XIV. CHAPTER.

Of Gregory his prayer, when it began, and with what exercises.

I haue many reasons to thinke that he began to vse prayer as soone as he had the vse of reason; this I could gather, by some discourses that passed betwixt vs touching this matter, and by other coniectures which seeme almost certaine, as was his custome of saying vnto me, that God had called him very soone, that he had neuer bin a child, that he had neuer retired back one step; wherby, because of his moderation in speaking of himselfe, and his nicenes in letting others know his good deedes, it may easily be vnderstood as a thing out of doubt, that he allwaies vsed prayer. He told me that when he was a little page in the court, he vsed mentall prayer, and went

vpon errands with as much quietnes of mind, as he had six yeares before his death; and that he did not loose this quietnes, though there passed by Dukes and Earles, and other thinges hapned that vse to be in the court, and that he persevered in his prayer amongst those noises as well, as if he had bin alone in a mountaine, though afterwardes he went on, allwaies by exercise perfecting both his prayer and quietnes. If therfore at twelue yeares of age he had attained to such peace and quietnes in prayer, it is to be thought that he began to pray, some yeares before he came to this degree and perfection; and if thes yeares from the time that he had the vse of reason, vntill he went into the wildernes were but few, we may well thinke that he spent them in the exercise of prayer, especially if it be true, as we vnderstand it is, that before he came to the court to be a page, he was in Nauarre.

six yeares with an hermit, as is said in the beginning of this booke.

The same might be gathered by the courage which God gaue him whilst he was in the court, for although he was two or three yeares in that place, in which are so many hindrances for those that walke in the paths of God, he had strength enough to passe through them all without altering his good purpose, but such valour and courage is seldom got without long exercise in conuersation with God. Besides he was but twenty yeares old when he came to new spaine, and yet he came so well profited in mentall prayer, that he not only endeauoured to vse it much at a time but did allwaies continue in it, whether he were trauailing, writing or talking; and he told me that for his better attaining vnto it, as soone as he came to Mexico, he fasted a whole lent with bread

and water in the house of Luys Zapara, with intention to beg of God his fauour and assistance, and to employ him in some place, where he might best serue him, and giue himself vp wholly to his diuine Maiesty. It is cleare that such progresse in vertue is not ordinarily got so sodainly, but with long practise of prayer. More ouer Gregory was not stirred vp to such workes by remorse of conscience, or feare of hell, for God allwaies guided him by way of loue: and what greater signe can there be of his long and settled vertue, and firme loue, then to come to the Indies, and goe through the places of greatest riches which were Mexico and Zacatecas, the country being in the greatest prosperity for riches and honour that euer it was, and he hauing in him such parts, as is said, wherby he might haue come to enioy the glory of this world: notwithstanding all this, in the

flower of his youth, renouncing all these vanities, to cloath himself in sackcloth, and retire into a wildernes, that God might there giue spirituall increases in his soule as he had done till that time, as he told me? the which there is no doubt but they were very great, especially in prayer: and since that the diuine Maiesty, the very first day that he led him into the desert, laid vpon his shoulders one of the heauiest burthens and hardest exercises, that are in the spirituall life, as shall be said in the Chapter following, the weight of this witnesseth this young mans vertue (since that God laieth on burthens proportionable to ones strength) the which being ordinarily wont to be gotten by successe of time and holy exercises, we may easily vnderstand that he had spent those twelue yeares wherein he had enjoyed the vse of reason in obtaining vertue by meanes of prayer and conuersation with God, that afterwards

wardes all might succeed well with him, according to that blessing of the holy Ghost, which was oftē in his mouth: It will goe well with that man that shall cary the yoake of God from his youth.

He did not tell me in particular, the exercises of prayer which he vsed in his first yeares, for, as we said, he neuer told thinges concerning himself vnles there were probable occasion of profiting his neighbour; but as for my self, I haue allwaies beleeued that the ground and beginning of this his course was our Sauour Christ, for he ought to be the entrance of those that begin well, and we haue heard from him such good meditations vpon our holy faith, and vpon the life, and death of our Redeemer especially of his infancy and childhood, with such deuotion and spirit as shewed plainly his long vse and practise in that kind of meditation: in his first yeare at Guasteca he shewed me

admirable ones of the same matter, and especially of the sacred Virgin Mary, and he counsailed those that desired to profit in the spirituall way to say their beades ouer with deuotion, to her honour, as being the refuge and safegard of sinners, and to perseuer in that holy exercise, and esteeme it as their honour, to be deuout Disciples to that great Mistresse of sanctity.

THE XV. CHAPTER.

What were the prayers and exercises which God inspired him to vse, and the profit which he reaped thereby.

Gregory went out into the field, as he was vsed to call it, of the wildernes, being one or two months vnder one and twenty yeares of age, as far as I could gather. As concerning his manner of praying, I can tell some

thing certainly, for he could not conceale all from me, for the space of eighteen yeares which I spent in his company.

The first prayer which he vsed there, were those famous wordes, O Lord, behold I goe forth only to serue thee not for any interest of mine in the manner as is aboue said and declared, for he would not spend wordes, but offered himself wholly to the Eternall Father in those few, makeing himself his slaue, so as that all his labours and gaines should be for his Lord, and this he meant by (not for any interest of mine) for he desired in all his workes, to seeke only the glory of God. The Almighty accepted his offering made with such a willing mind, and the diuine wisdom vndertooke the charge to be Gregory his Master, teaching him that which was conuenient. *Fiat voluntas tua sicut in calo & in terra Amen Iesus*; teaching him the same prayer that he had taught

his Apostles and in this prayer he gaue him for his exercise, one of the most excellent workes, and hardest to be done, because it comprehendeth all the doctrine of the conformity of our will with that of God, which spirituall men call resignation, and that not in any degree whatsoeuer, but in the perfection which those wordes require, namely that there be such conformity vpon earth with the will of God, as is talked of and practised in heauen.

It is much to be noted, that the diuine goodnes would haue Gregory practise himself so long in this exercise, as our Sauour Christ was in preaching his gospell, to giue vs therby to vnderstand, that all the perfection of his holy doctrine consisteth in the perfect execution of those wordes.

The carefull and studious scholar embraced this diuine prayer and lesson with such good will and resolution, as that for 3. yeares

together, a wonderfull thing: without ceasing or euer omitting, he said it mentally as often as he did draw breath when he was awake, and considering the little time that he slept, and the great vigilance which he allwaies vsed, it is almost impossible to tell how often he said those wordes: *Fiat voluntas tua sicut in calo & in terra Amen Iesus*; and he told me that after a yeares space he did no more trouble himself to call them to mind thereby to make his acts more intense, amorous and feruent. I heard him also tell once vpon a certaine occasion of spirituall discourse, that if he did not make those acts with great deuotion (although at other times he did) the diuell at the very instant did assaile him with a multitude of temptations, so that, as he told me, in those times, by reason of the many temptations that came vpon him, he could not possible take any booke in hand, and that

those only wordes serued him instead of bookes and study , and with them , as with armour of proofe , he defended himself from all his enemies and ouercame them ; and because he had found by experience the great force and vertue of those wordes, he counsailed many persons to repeate them often with deuotion.

During those breathings , his operations were so vehement as that he was almost allwaies eleuated and thought of nothing of this world, and such was the intensiuenes, wherwith he employed his memory, vnderstanding, and will in this diuine exercise, that although, while he was in it, he was assailed with many grieuous temptations, yet as soone as they were past, he did not remember them. From this exercise of resignation, as from a solid roote grew out all his wisdome and Spirit.

When he had exercised himself

for the space of three yeares in this spirit of resignation, it pleased his heauenly Master to aduance him to another degree of perfection, instructing him inwardly that the height of perfection in this life was in the practise of these wordes: Thou shalt loue God with all thy heart, and with all thy soule, and With all thy mind, and with all thy strength, and thy neighbour as thy self; and that he was allwaies to practise this, vsing all his forces in it, louing God and his neighbour with one act of loue, imitating herein God himself; therefore afterwards he did not repeate so often as before, that act of resignation, wherein he said *Fiat voluntas tua sicut in caelo & in terre. Amen Iesus*; because this often making of acts would rather hinder then further the continuall act of loue wherein his soule now was, as he himself said. For the same reason he left of other medi-

tations and exercises which he vsed before, because they should not diuert him from his cōtinuall act of loue. Gregory endeauoured to follow this exercise with the same fortitude as he had practised that of resignation, yea and with greater, for row his strength was increased; So in few yeares he became so expert a louer, as that he told me that it seemed vnto him a very hard thing to leane off that diuine exercise of loue euen for a short time, and that therefore without breaking it off he did eate and talke, and performe all other operations both of body and mind.

Together with this heauenly employment, he began to reade the bible, and most of all at this time, for it hapned sometimes, that he spent three or foure howers in the day in reading of it, and by this great loue towards God he attained to the vnderstanding of the Scripture. Hereby he got that

great poise and measure in his wordes, the greate prudence and wisedome he shewed in his answers and counsailes, and the equality in louing his neighbour and himself wherein he did much excell, for in all his good workes, he esteemed himself as one of the rest of the world, and desired as much to obtaine mercy for them as for himself. From hence also proceeded his purity of mind in prayer freedome and Dominion against his enemies, and the seuerer mortification of his senses. Now in praying he did not vse such violence and force as he did before, but a more refined and delicate act, lesse sensible, but more perfect. In this manner he went on euery day increasing in perfection and that after such a manner as that many spirituall men were deceiued, seing him so conuersant in other arts and sciēces, it seeming vnto them, that this would diuert him from pray-

ing; but he was so far from that as that in his last yeares he attained to such high degree, that as he hath often told me his interior man did worke without imparting any thing to the exterior, and that he did not reduce the conference that he had with God into mentall wordes but to another language which should seeme to haue excellent effects. To conclude, by meanes of this exercise he attained vnto that excellent vnion with God, which he allwaies endeaoured to practise, and his heroicall vertues, and to say all in a word; together with this, there came to him all that is good.

THE XVI. CHAPTER.

*The spirit of Gregory is made more
manifest by the answers which
he gaue to certaine
questions*

I have thought conuenient here to set downe some answers which Gregory Lopes gaue vpon certaine occasions to the end that by them his spirit might somewhat more appeare, which since that it was so interiour, may be the better knowne out of these.

A certaine religious man both spirituall and learned (one whom Gregory well esteemed and conuersed with more then with any other) asked him, if he had any particular times and howres of the day, or night appointed to make his act of loue more intēse, if peraduenture it grew slack or cold whilest he was at table, or otherwise employed in offices of

charity towards his neighbour, or for the comfort of those that conferred with him ? he answered that he had no set times, neither that he had need of any, because there was not any created thing that did hinder him, or make him grow remisse, that his inward operation was allwaies in the same estate, that it was almost-become naturall, that he had neuer gone back in the perfection of the vnion which God had giuen him, but that he allwaies went forwardes, and that by meanes of this vnion he had got whatsoeuer he knew, because God had allwaies bin his Master, not bookes, though, it was a great comfort to him, to see those thinges written by Tauler and Rusbroque which God had imparted to him, and he neuer ceased to praise and extoll the spirite of the holy Mother Terresa de Iesus.

At another time being asked by the same religious man : sir if you

were a Priest what would you doe ? he made answer : as I doe now ; he replied : how would you haue prepared, you self to say Masse? he said, as I prepare myself now; he asked him further : and how would you haue made your Mementos , he answered him ; after the same manner as I doe allwaies; and he added moreouer saying : if I were certaine to dy within these few howers , I should not doe any thing more then I doe , for I am now actually giuing vnto God all that I haue, and I canuot giue him more , vnles he out of his mercy giue it me.

But because it often falleth out, that as the soule is louing God , with all her strength in great quietnes, our Lord sodainly raiseth her vp for a short time to the height of vnion , drawing as it were the curtaine which is betweene God and her , God himself dilating her , and making her capable of such things as she can

neither expresse nor conceiue, and when she desireth to thinke and stay vpon that which God wrought in her, she findeth that those fauours are now past, the affections of them only remaining behind; the said religious man asked him againe, whether hauing receiued such fauours, he remembered them afterwardes, and whether his soule did allwaies remaine in that height, to which God is wont to raise others for a little time, as is said? he answered him; that as it is not in mans power to obaine such singular fauours of God, so neither is it in his power to remember or continue them for a long time, and that he doubted whether there euer had bin any pure creature, except the B. Virgin, that did allwaies perseuer in such an excellent vnion which God is wont to giue, though in the ordinary kind of vnion (such as God had giuen vnto him) one might allwaies continue and profit.

And prosecuting this matter he said further, that vnions, reuelations, extasies, and rapt were not the top of perfection, nor that it did not consist in them, though God is often wont to giue them, because he worketh with euery soule according to her capacity, necessity, and dispositiō, they that are perfect and well exercised in the act of loue, doe not require that the senses should be suspended from their operation, to the end that they may be more vnited vnto God because the senses are no hindrance to them in their enioying God, for he had neuer had any extasy, reuelation, or rapt that de- prined him of his senses, the which had neuer hindred him.

At another time the same man talked with him of some soules which attained to great peace and inward quietnes together with a passiue vnion, and, as it were, enioying loue, which God gaue vnto them; Gregory answered him that

such as those were good soules and were in a good way, but that perfection and merit is not so much in those workes of enioying as in that the soule of her part endeauoureth with all her might to loue God with the perfectest manner and act that she can; for this is rather to doe then to enioy, and the other is rather enioying, then working, because the soule that loueth God perfectly, cannot giue him more then she doth giue him, neither doth God require any thing else of her, for hereof dependeth all our law and Prophets.

I was once talking with him how gracious in the sight of God certaine persons were who doe allwaies employ themselves in praying for the whole Church with a great zeale of Gods honour and desire of the saluation of soules; he said that this was a great perfection but such as few had attained vnto, and that he had vnderstood

vnderstood that Mother Isabell de la Natiuidad, a nunne of the Monastery of the Conception in Mexico, now deceased, had obtained it, who as I thinke for certaine knew by reuelation from God, that Gregory Lopes allso was wholly giuen to this exercise; for in a letter which she writ, she said these wordes: I am cōtinually in the office which God hath put me in of praying for the whole Church, as my brother allso doth; she said this by Gregory, and she was one free from all falshood and euen from suspicion. Things haue bin said in this Chapter, which in the opinion of those that treat of prayer and spirit, are for confirmation and testimony of great sanctity, more then miracles; because they are more infallible signes of it then miracles.

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THE XVII. CHAPTER.

*Of some other manners of prayer
which he used.*

NO lesse wonderfull height of perfection and sanctity is proued by other kindes of prayer, wherein this admirable man (though his continuall employment was to exercise that act of lone towards God and his neighbour, and in this worke he vied all his strength) employed himself, without diuerting his mind but rather allwaies increasing the vnion we spoke of.

When any inward combates presented themselves, he was very willing to fight them, for the loue of God; and after he had overcome, he offered him in sacrifice the victory and all the spoiles of that war, and therefore by reason that he was wont often to overcome, and through the great

confidence which he had in God, he reioiced when he saw whole troupes of temptatiōs come against him, as huntsmen doe when they see their pray that they may see it on theit Masters table, and he did not only offer vp in sacrifice vnto God, the victories and the spoiles of his combates, but also the gifts and strength wherwith God did enrich and adorne him, making an offering of them vnto his God and giuer with a very humble prayer and acknowledgment, wherein he confessed him to be the chiefe good and source of all good, and therefore most worthy, to whom all things which we haue receiued should be offered, so that Gregory as soone as he receiued any fauour or gift, presently with a more cleare knowledge and feruent charity directed it to his Lord, without staying on it himself, because he desired all whatsoeuer he receiued, should be his. Such was his fidelity and loue

towards God ; and in these times he was vsed to repeate that sentence of the wise man : you shall find many mercifull but a faithfull man who will find ?

He was also wont to offer vp vnto the Eternall Father the life, Passion and death of Iesus Christ, his son and our Redeemer. This offering, sometimes he made for the whole world, othertimes for particular persons, or intentions, according as he vnderstood that it was the will of God ; he made such account of this Sacrifice or spirituall Masse, that one day talking with me about it, he told me that God had thousands of priests in the world, who made this offering spirituallly many times in the day and that he did frequent two kinds of spirituall communions both consisting in ardent desires, the one of receiuing Sacramentally our Sauour Christ, the other, of receiuing within himself the Father, the son and

and holy Ghost, making himself a living and pure temple of the Blessed Trinity, and giuing it actually entertainment in his heart, where it might come and allwaies remaine.

I asked him one day how he did exercise the loue of God and his neighbour; he answered me, that he onely repeated some verses of Dauid, such as these: Praise yee our lord all nations, praise yee him all people; All the workes of our lord, blesse yee our lord, praise yee him and glorify yee him for euer. Let all the earth o Lord adore thee and blesse thee. Wherewith I remained not onely satisfied, but allso well affected to that manner of praying which containeth so much in it.

He was allso very carefull to pray for our holy Mother the Church, for her increase, and for the exaltation of our holy Catholick faith throughout all kindomes. He did pray very earnestly

for those that were in sin, and he said that this prayer was very pleasing vnto God, relating vpon this occasion that which had passed betwixt our Sauour and saint Catherine of Siena, who praying vnto him instantly for those that are in mortall sin, heard from his diuine mouth: I intreat thee to pray vnto me for them; and he was wont to repeate those wordes with much tendernes and commiseration, when there was occasion to talke of those that are in sin.

To the same purpose he related an exemple, which saint Denys the Arcopagite in his eighth Epistle to Demophilus affirmeth that he had heard from the mouth of saint Carpus the Bishop, to whom by reason of his cleanness and sincerity of heart God reuealed many thinges; and it was this: the said saint Carpus vnderstanding for certaine that an idolater had perverted a Christian and made him

for sake his faith, was so incensed against both, as that he instantly besought God to take them away from the face of the earth, not being able to endure that such wicked men should liue vpon it, since that they peruerred the way of God; and looking vp towardes heauen he saw therein Iesus Christ sitting enuironned with innumerable Angells and saints, then looking downe into the earth as it were by the mouth of a well, he saw hell and its tourments, and in the very brinke of the well were those two wicked men, whom he had cursed, staggering and ready to fall, and trembling in pittifull manner, because those hellish serpents sought to catch hold and pull them in. Carpus was told, that he would doe well to pray for them, that they might be freed from those grievous paines, but he would not, yea he prayed vnto God to let them fall into that well, and lifting vp

his eyes againe towardes heauen; he saw the most mercifull Iesus, who moued with compassion rose vp and offered them his hand that they might escape, sent his Angells also to help them, and turning to Carpus said vnto him: oh Carpus I am ready to suffer againe for mens sake; see whether it would like you to be for euer in this hell and liue amongst those serpents, deprived of the sight of God and the company of his Angells and saints. He made vse of such examples to practise himself and teach others the spirit of Iesus Christ.

He did amorously and earnestly importune God in his prayers to draw vnto him all countries and nations, couerting them, and making them enter into the lap of the Church, and to reduce the Iewes and heretikes to the holy Catholike faith. This he did without euer desisting from that act of loueing God which we spoke of.

The chiefe scope of his prayer for his neighbours, was that the will of God might be fullfilled in them on earth as it is in heauen, and he tooke occasion from all thinges to make that prayer. If he heard men say how the king for his great power and iustice was feared and reuerenced, and that he enioyed his kingdome in peace, he presently turned to God and said: thou art almighty *ad iust* ô Lord, let all feare thee, and reuerence thee; and possesse ô Lord all this thy kingdome in peace.

When he heard that a father for his goodnes was loued by his sons, he presently said vnto God: ô Father and fountaine of all good, let all thy sons loue thee. When he vnderstood how a gardiner endeauoured to make all his trees yeeld fruit, he presently turned to the Creatour of all, saying: let none of thy creatures be lost, oh Lord, let them yeeld their fruit in their proper season. When he heard of great

warres and shedding of bloud, he lifted vp his heart vnto God, saying: your sons and my brethren, whom you command me so much to loue, behold ô Father how they behaue themselues; and to say in brieft, all the goods and euills of the world were vnto him motiues of prayer.

Sometimes he told me that he saw in God all whatsoeuer was in the world, as it were, gathered into one point, without any discourse; the which it might be was by some great light of contemplation, which he receiued in certaine occasions, wherby we may gather something of the excellence of his prayer, and how eleuated his soule was and like vnto God, since that he had the whole world abridged in his vnderstanding, and with such particular light reduced to an vnity, that he might offer it vnto God.

He desired much that his neighbours should neuer cease to pray

vnto God euen in their exterior
workes ; because , as one well ex-
perienced, he knew the great good
that it containes, and he was wont
to praise the Machabes for that
vertue , who in their greatest bat-
tailes, as is related in their history,
did at the same time fight with
their handes , and pray in their
hearts.

He vsed another manner of
praying worthy the learning and
imitating, for whensoever he was
to speake answer or aske any
thing ; he first fixed his mind on
God by mentall prayer, imploring
his diuine assistance. To this pur-
pose he was wont to tell that which
befell Nehemias with Artaxerzes,
as is written in the second Chap-
ter of the second of Esdras; for this
great Monarch asking of Nehe-
mias his cupbearer, what it was
that he desired, the text saith ; that
before he began to speake he made
his prayer vnto the God of heauen,
wherby he obtained of the king

all whatsoeuer he asked.

He was much deuoted to the *Paternoster* because it was taught him by our Sauour, and he reaped much profit by it: in most of the Petitiōs he put in those wordes. As in heauen so vpon earth; as when he said: Hallowed be thy name, he added: as in heauen, so on earth; for hereby he shewed the desire that he had of Gods glory; and allthough many seruants of God, to induce men to good, and draw them to the seruice of God, doe write letters and take in hand great iourneyes, and doe other thinges, yet Gregory instead of these, when he desired to help his neighbours and relieue their necessities, had presently recourse vnto God by his prayers, knowing that all good was to proceed from him; and by this meanes he wrought admirable effects; and vpon this occasion he would sometimes tell me: it is far better negotiating With God then With Men.

But to those that asked him counsaile by word or writing, he gaue answer according as he thought was necessary for their good and God his honour, to whom he gaue thanks, because he had personages in his Church that did also assist their neighbours by such outward meanes.

THE XVIII. CHAPTER.

*Of his habitation or mansion
in God.*

I Haue differred as much as I could possible, to write the manner how Gregory did liue in God, because I was allwaies in hope of a greater light from his diuine spirit, that I might be better able to declare a thing of such importāce. This manner was not by extasies or rapt, because his vnion seemed allwaies vnto me, immediate since that his will free from all other affections tended very strongly one-

ly vnto God; and this manner of vnion might be seen by its great fruits that allwaies remained in him.

This mansion, I thinke cannot be otherwise tearmed better then a trāsformation into God, because the soule in this estate is wholly besides herself, and wholly in God, according to that of the Apostle, I liue, but now not I, because Christ liueth in me. And thus the matter is, for vnto vs that haue looked into his life and conuersation, he allwaies seemed a pourtrait of Christ, and therefore we called him, a man truely crucified into the world, for he onely regarded the spirituall life, of which when spirituall persons did talke with him, he inuited them to this transformation saying vnto them those wordes of S. Iohn: God gaue them power to be made sons of God to those that belecue in his name, who now are not borne of flesh and bloud nor of the will of

man ; bur God himself ; and I am certaine that this transformation of Gregory into God, was well liked of by all the spirituall men that conuersed with him.

In this transformation, which I call immediate vnion, there vseth to be a great spirituall ioy which is called fruition ; because those that are so transformed, for a long time are rather in ioy then paine, because they are caried by God, without any labour of theirs, to that most happy state ; and this is that which is called the spirituall oile ; there they are with God as it were onely passiuely, and I call it so because, although it be true that the soule in that vnion be allwaies in actiō yet not so much in seeking after as in possessing, for she rather exerciseth the act of possessing and enjoying, then the act of desiring.

I doe not know whether Gregory had this as it were passive vniō, from the time that he went into

the desert , for God did in such manner communicate himself vnto him , as that he euery day desired more , and therefore did not so much entertaine himself in enioying that which was giuen him , as with new desires to see himself euery day approach nearer vnto God.

S. Denys the Areopagite saith , that Hierotheus his Master had the state of spirituall rest and fruition which we haue spoken of , and he putteth it downe for the highest perfection that is in this life , and all the contemplatiues are of the same opinion , and this is the only reason , why the surname of Diuine was giuen to Hierotheus , for this vnion maketh the soule to be the same with God and very like the diuine nature , the which doth not exercise its operations with paine and toile but ioy. I haue told vpon diuerse occasions this so common opinion vnto Gregory , fifteen yeares before his death ;
and

and though he yeelded allso to it
(for he knew it very well) yet he
esteemed it was better for himself
to be in action, and allwaies louing
God and his neighbour, labouring
therein both day and night. And
therfore he embraced this estate
the more willingly, for he said that
God had giuen him that exercise
as being the best, and that he was
to endeaour with all his strength,
not to leaue it off for any ioy or
fruition whatsoeuer ; for he could
not conceiue , how in this life that
should be most perfect , which
had least merit: ad that enioying is
not of so much merit as taking of
paines is : but I will leaue this doc-
trine for wise men to determine ,
and will prosecute my intent.

Gregory his transformation into
Christ, which I perceiued in him,
was an ardent loue and desire to
follow him in his life and imitate
his labours and Crosse, for it is ma-
nifest that the most holy life of
our Sauour Iesus Christ was a

T

liuely patterne for vs all to imitate,
in fullfilling the will of his eternall
father, and so he saith : I came not
to doe my will, but my fathers:
and in another place: it behooueth
me to doe the worke of him that
sent me, while it is day.

It is allso well knowne, that the
life of our Sauour Christ from his
birth till his death was a cōtinuall
bearing of the crosse of our sinnes,
working therby our redemption
so as all his life was a suffering of
troubles ; in these therefore Gre-
gory desired, and allso did imitate
Christ ; wherfore in his life there
was but little fruition and ioy, and
much care and trouble, so as it
seemes that this want of sensible
ioyes may be esteemed a priuiledge
and particular giift of God, since
that without these fauours, his di-
uine Maiestie bestowed vpon him
that which he is wont to giue to
others that haue them, as may be
seen in the knowledge, wisdom
fortitude, perseuance, and all the

other diuine gifts wherwith he was endued. Hereby allso it is manifest, that God directed him in waies proper to men; for his diuine Maiesty doth for the most part giue those ioyes to his friends in the beginning of their conuersion, when they begin to dy to the world and liue in God, then he bringeth them into his cellar, to giue them a tast: then he giueth them some light and ioy as a pledge, or earnest of that which is in heauen, to make them walke on with strength and perseuerāce; but after they haue profited and are growne strong, he inuiteth them to the highest degree of charity, which is to suffer and dy for their beloued; we haue examples of both in the holy Apostles: and whosoever shall haue read with attention that which is aboue written, Will allso come to see, that this exercise of greatest charity, which maketh one suffer and dy for his beloued, was the whole life

of this holy man, for it was a thing well knowne to vs all that did conuerse with him, that this so vehement an exercise of louing God with all his strength, was the cause of all his weakneses, paines and sicknesses, and he perceiuing this, went on pining away ioyfully for his beloued. Vpon this occasion, relating sometimes vnto me the great paines which he had endured, he said vnto me: the materiall martirdome of whippes, hookes of iron, fire and sword be it neuer so great, dureth but for a short time: but besides these, God hath in heauen spirituall martirs in a very high degree. He did tell the liues of many saints worthy of great honour, that confirme this verity; amongst others he told of Paphnutius the hermit, that as he was led in chaines for being a Christian, and those that led him, threatned him with great torments vnles he would forsake the faith of Christ, he laughing at his tormē-

tours said vnto them: we hermits vse to endure these torments in the desert. But because it is a thing most certain both to me and to others that knew Gregory, that he did excell in spirituall martirdome, I will not speake more hereof considering the ioy wherewith he receiued his death, when without any feare he beheld it neare at hand, yea with far more contentment then wordly men feelee in the middest of their pleasures, honours and pastimes, saying with the Apost'e, to mee Christ is life and death againe.

Gregory his delight therfore was to suffer for Christ, and his cōtent and glory was in the crosse, saying with S. Paul: Far be it from me to glory in any thing but in the crosse of my Saviour Iesus Christ; and with the Prophet Dauid who seing himself so enriched with the benefits and fauours which God had bestowed vpon him in his last daies, he began to

consider it and to say : What recompence shall I make vnto God for all the fauours that he hath done me ? and fixing his eies vpon all whatsoeuer he had, he found no other recompence but only to say: I will take his cup and call vpon his name, as if he should say: I will desire inwardly to drinke of the cup of his Passion, the which I see and know well by the spirit of Prophecy. This therfore was the spirit of Gregory, in this way God did guide him, this is the doctrine which was taught him by our Sauiour Christ, in whose paines and death he found such spirituall delight, that he neuer desired any other, as is said; and he was wont to say, that perfect spirituall men are displeased with those delights which beginners doe willingly embrace, for a man taketh as a reproach to be offered a bunch of grapes or an apple wherwith the child is much taken; he added moreover, that this present life is no

for ioy and rest, but sorrow and trouble.

Finally this his refusing, euen of spirituall delights, proceeded from a perfect pouerty of spirit which was giuen him by God, wherunto appertaineth, to desire nothing but God for his owne sake, wherein consisteth true charity, and the top of Christian perfection; so as he that loueth God most, is most perfect, be it with those delights or no, for if the cobbler mending his shooes should loue God more then a contemplatiue man, he would be more perfect in Christian life then he, notwithstanding the fruition that he hath attained.

With this spirit, did Gregory chiefly attend to the increase and purity of charity, desiring allwaies, in his life and labours to imitate our Sauour Christ, whom he allwaies looked vpon as on a good paterne, by which he might learne how he ought to labour, saying

with Dauid : my eies are allwaies
vpon our lord : and to this pur-
pose he was wont wisely to vse
that sentence: the wise mans eies
are in his head, meaning that the
wise man hath his eies allwaies
vpon Christ who is his head; for
said he the soule touched with
the loue of God, is like the mari-
ners needle, which by reason that
it is touched with a loadestone,
allwaies inclineth to the north;
and that spirituall men ought to
haue this maruailous property, as,
in what place or busines fouer
they are, to be allwaies inclined,
and desire to haue their eies all-
waies fixed on our Sauour Christ.

He tooke great contentment to
see men doe so; for once foure
men, very spirituall, and great ser-
uants of God; being come to visit
him and sitting with him at the
table, it so fell out, that they were
all bareheaded: he looked ioy-
fully on them and said: God be
praised; for that all we that sit a

this table, haue our head bare. He spoke spiritually, and his meaning was, that they were all spiritually looking vpon Christ, who is our head, and at that time was bare vnto them all: and by reason of the tokens that we saw, I hold for certaine, that he saw the hearts of those that were present, for, as is said, God hath oftentimes done him that fauour, and considering the vertue and good spirit of those his guests, it may be thought that they were in that disposition, as to haue their eies vpon God. This holy man, as I was allwaies of opinion, neuer lost sight of God, and therfore God neuer went out of sight from him, according to that of Iob: God will neuer haue his eies off of the iust man, and by meanes of this sight, God allwaies' preserved him in such manner from falling into all the nets and snares whatsoeuer the enemy laied for him, as that he passed through them freely and safely, as is shewed,

THE XIX. CHAPTER.

Of the effects of his prayer.

I haue allwaies thought, that God hath wrought stranges effects through his prayers; and though he out of his humility neuer reuealed any of those great effects for he neuer told me any in that kind though I was so familiar with him, yet I am certaine; that he knew of Wonderfull thinges which God had done by his prayers, of the which I will here relate for the greater glory of God, some, which I came to know by other meanes,

In the yeare 1579. being at our Ladies of Remedies he was visited by a priest, who was much troubled in mind, because he did not perseuer in the seruice of God, but fell into great inconueniences through such occasions as offered themselves. Therefore he instantly

besought him to pray for him, and to aduise him what he should doe, for assuredly he would doe it whatsoeuer it were, though it were to goe vnto a montaine and be an hermite, since that his saluation was not a busines of small importance. Hereunto Gregory answered only these wordes: you shall be an hermite in Mexico for this yeare. He vnderstanding it as it ought to be vnderstood, endeauoured to change his life, and liued with much profit of his soule. This priest therfore walking through he streetes of Mexico (for he employed himself in workes of charity towards his neighbour) had an inward calling, without reflecting at that time on that which the holy man had said vnto him, yet his calling was conformable thereunto, which was that he should obserue inward recollection, and at the same instant there was giuen him, through the diuine mercy, such courage and

strength ; as that he walked through all the streetes and publick places , inwardly recollected and praying , in such sort , as that no busines , hinderance or noise was of force to diuert him from that exercise , as if he had bin fifty yeares exercised in prayer. He became a new Man , and so different from what he was , as that at that very instant , he raised his thoughts from the earth , and fixed them on heauen. He left off all complements and visits (for this it was that did endamage him) and all his conuersation and delight was to be recollected in mind , and treating with God of his saluation. Then he began to walke solitary , if charity did not oierhwise require ; the people were no more hindrance to him , then if they had bin trees , or craggs of a montaine ; he began to vse fastings , disciplines , haire-shirts and God exercised him with greater temptations , then euer he

had in all his life time before, some of them were inward, others outward, and withall he gaue him strength to defend himself, as if he had bin an old beaten souldier or ancient hermite. He began also to liue in pouerty, and, through Gregory his prayers, God framed in him the heremiticall life so entirely and perfectly, as if he had spent many yeares in the desert; and least there should be wanting vnto him any of those thinges that are wont to happen vnto hermites, he was almost all that yeare tempted visibly by the diuels. The yeare expired, he went to talke with Gregory who was then in Guasteca; he gaue him an account of his life, as he had done at other times at our Ladies of Remedies, and haueing bin eight daies in his company, he sayd vnto him; now the yeare is past wherein I was to be an hermite, what must I doe from hence forwards, he answered only these

wordes : Loue God and your neighbour , and herewith they parted. The priest therfore taking his iourney towards Mexico and being come to an vnhabited place which is in the way , began to thinke vpon those wordes , and because he had studied the tract of Charity , he thought he knew that already , and herewith he went on with little mind to that exercise to which he was counsailed, but, then remembring himself, how much good Gregory his former aduise had done him , he began to humble himself, and imagine that those wordes might haue some deeper misterie then that which he vnderstood ; he determined to pray for the vnderstanding of them, and to beseech God to shew vnto him that which lay hidden vnder those wordes , and not to haue regard to his arrogance and pride ; and presently he heard God speake inwardly vnto him very distinctly , saying :

if thou desirest to loue God, thou must strip thy self out of thy self and all whatsoeuer thou hast, and be dead to all worldly thinges. He offered himself with all his heart herunto, that he might receiue that fauour from the Diuine Ma-iesty; presently found in himself, that nakednes, which God did require, and withall was cloathed and bathed in the ointment of the loue of God, which was so great that neither his vnderstanding was able to comprehend it, nor his heart to receiue it, so as he did euen melt away into this great gift. Hereby the priest vnderstood the depth and perfection of Gregory his counsaile, and the efficacy of his prayer. He endeauoured to cleanse his heart, that he might receiue that fauour, and made firme purposes to follow the hand and will of God which way soeuer he was pleased to lead him. This act of loue dured for the space of seauen howers; God

shewed him the vertues and their beauty, and made him haue a triall of them, as it were euen touching and possessing them. There remained with him, after this fauour, a great affection, which was such as that for six yeares space, he continued in this same loue, being almost allwaies in actuall exercise of it, and practising those vertues which God had taught him; and euen till this day, which is now more then thirty yeares, it hath bin his prop and staffe in all his tribulations and troubles, perseuering courageously in the way of God. And he hath receiued many other fauours, which I will not here relate, because this alone is sufficient to shew, how pleasing this holy man his prayers were in the sight of God, euen whilest he liued in this exile.

A certaine person intreating Gregory very earnestly to vnder- take to direct him in the spirituall way,

he answered him : goe brother for Iesus Christ is your Master, and he presently found the truth hereof in his soule, and perceiued it in his workes, for he began to proceed with such difference in his spirit, as there is, betwixt seing, and being blind; afterwardes God gaue him the knowledge of his owne being nothing, and of Iesus Christ his truth so clearely, that he became another man, acknowledging that this great good had be-falne him through Gregory his prayers. Since that time he hath had many extasies and rapt, wherby his soule hath got much humility and strength.

A religious woman of great ver-tue and spirit, receiued an inward warning that a great misfortune would befall her. She was much troubled hereat for the space of eight months, fearing least that this misfortune were some of-fence of God, and therfore she recommended herself to the

prayers of all the seruants of God. This religious woman hauing communicated vpon the feast of our Ladies Natiuity, had a particular inspiration whilest she was at her prayers, to intreat Gregory Lopes, who was then in Santafe, to pray for her. She intreated a gentleman, that came to visit her, and now is a religious Man, to goe and desire him to recommend her vnto God. The holy man receiving the message, answered him: I will doe so, let her trust in God and feare nothing, for she shall not offend him. Herewith she became as quiet in mind, as if she had bin told so by an Angell from heauen; and so it fell out as Gregory had said, but this gentleman, going to Santafe to carry the message, by the way went into the Conuent of saint Dominick of Mexico, to intreat a cerraine religious man of great sanctity to pray for this religious woman his ghostly child. The day following

the said religious man being at his prayers, was rapt in spirit, and saw holy Gregory kneeling in the presence of God and praying for her, and that his diuine Maieſty accepted his prayers with much content; and told him that his ſeruant Gregory was very mindfull of her in his prayers. The religious man told this with great feeling and many teares; and ſaid, that in that viſion he came to know Gregory, for that before he did not know him; the religious woman became thenceforward much deuoted to this holy man, who, at the day of his death, requited her: for ſhe, not knowing of it, had for the ſpace of foure daies together, a very ſpeciall apprehenſion of God his goodnes, and of how much ſhe was bound vnto him, and withall a diſcouery of the worlds deceit; and ſhe held as vndoubted, that ſhe had receiued that fauour from God by Gregory his meanes, for then

he was in heauen enjoying the sight of God.

There was a priest that was much addicted to this holy man, and followed altogether his counsaile and doctrine in his manner of praying. He hauing already receiued some fauours of God tooke such content in them as only to enioye them, he did not take any care to walke any farther in the spirituall way; Gregory, seeing his manner of proceeding: recited that sentence of Isaias, thou hast found life in thy hands, therefore thou hast not asked. Herewith God did much illuminate him, that so he might walke with more pouerty of spirit, and cast himself into that infinite depth of God, without relying vpon his owne waies, nor euen vpon those fauours, wherewith at other times God had drawen him on; for he endeauoured to strip himself wholly, that he might be in more readines, vpon

all occasions, to accomplish the will of God and not to make any stop in the spirituall way, profiting herewith both himself and others.

A young man very yertuous, and desirous, to doe well, went about very much disquieted in mind, for the space of foure or five months, and the greatest cause of his anguish was, because he did not know, what state of life to make choice of for his owne saluation. He acquainted herewith certain holy and deuout persons, desiring them to pray for him, and perceiving that none of these meanes was sufficient to rid him of that vnquietnes, he remembred himself of Gregory Lopes, and went to Santafe to visit him, and though he was a young man otherwise bold enough, yet at the very sight of Gregory, his heart was to sealed with feare and reuerence, as that, although Gregory was of an humble demeanour ad in poore

attire, he said that he had neuer seen in his life a man, that had stroken into him such a reuerence, both inwardly and outwardly, and that it seemed vnto him, that he saw in him the countenance of one more then a man. He intreated him to beseech his diuine Maiesty to giue him light, that he might choose the estate, wherein he should doe him most seruice; and Gregory only saying vnto him: trouble not your self, for I will commend you vnto God, his spirit was quieted, and the said trouble neuer came to him againe, the which he attributed to the holy Man his prayer, and chose the estate of Priesthood, and died with an esteeme of vertue and sanctity; he affirmed with an oath, that at other times he acquainted Gregory with sundry temptations that he had, and allwaies returned with great satisfaction and comfort.

Another person very deuout vnto Gregory, went vnto the place

where he was, and the first night sustained many very grievous temptations, of which he told him the next morning; and he answered: I did forget my self last night, it shall not be so hereafter, and the nights following he found himself more at ease and with more devotion: the which he did hold for certaine, befell him through Gregory his prayers.

THE XX. CHAPTER.

*Of the respect which he stroke into
those that did looke
up on him.*

IT is a thing worthy of obseruation, that a poore man solitary and vnknowne, cloathed only in grey sackcloth, allwaies bareheaded, and in a manner an out-cast should stricke such a respect and reuerence into those that looked vpon him, that although they were men vsed to wordly conuer-

sation, yet some should not be able to speake a word vnto him: truly vertue and sanctity ought to be, honoured and reuerenced, euen by those that doe not follow it, because that which is good doth all waies seeme well, and since that through our sinnes, is so rare in the world, no maruaile if it cause admiration and feare.

A certaine Man of good account and very vertuous, came with a great desire to see the holy man, and to talke with him about a busines of importance, which did trouble his mind, and made him allwaies Melancholly; and as soone as he came into his presence; he was so troubled and tongue-tied, that he could not speake a word; being in this trouble, and Gregory allwaies expecting when he would declare his necessity vnto him, he stood a long time silent, at length the holy man lifted vp his eies, and for a while looked vpon him (peraduenture he

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was praying for him) and afterwards he freed him from that trouble, answering his doubts and satisfying him in all that he would haue asked, if he had not become dumbe; wherat he became more confounded and amased, perceiuing that he had vnderstood his mind and thoughts by the light of prayer, and going forth he told this accident to another vertuous mā that came with him, and being asked what was the cause of that his trouble, he answered, it was the beholding of such a venerable countenance, so great mortification, and so holy a recollection of mind, and that he departed astonished because he had giuen such a particular answer to all that he had in his mind, he not propounding his busines,

There came to see him a young man that was a student, and before the holy man spoke euer a word vnto him, his mind was possessed with such a feare and ama-

fement, as that he presently purposed to change his life, and was afterwarde a priest of a very retired and exemplar life, and came often to confer with Gregory, in those five yeares that he liued.

A certaine gentlemans mā came vnto him with a message, from his Master; and as soone as he came into his presence, he was surprised with such a feare and trouble, as that he could not speake; and going forth he said: It is one thing to speake vnto these men of God, and another to speake with men of the world; I did not thinke that the sight of any man could haue troubled me. Some daies after, comming againe with the like message, and haueing deliuered it vnto me, I asked him, if he would goe in and deliuer it himself vnto Gregory; he answered me: no sir, I pray doe you tell him, for I dare not.

Another person came from far to visit him in this village of San

ruse, and hearing much commendations of his sanctity, he was afraid to come in his presence; but being come to see him, he felt such inward ioy, as that not being able to cōceale it, he told the holy man what had hapned vnto him, wherunto he answered: giue God thanks for it. This ioy lasted two daies to the great profit of his soule, he said that to him it seemed that he, had seen an Apostle, and that, in that occasion God had giuen him such a feeling, as that he could not possibly expresse it; and he affirmed, that the second time that he saw him, he found himself inwardly satisfied of his doubts, onely by looking vpon him without asking him any thing, for, as is said, God had bestowed this fauour vpon Gregory.

what I haue here related is not the most admirable that is knowne of his workes and miraculous life; for it Were to vnder-

take a thing far aboue the ordinary reach of mans wit, to thinke of finding the height of the gifts, fauours, and riches which God bestowed vpon this his seruant, whose life might vnto vs be instead of a light and paterne to imitate, that so, if it be the will of God, we might at length find out that place of euerlasting peace and quietnes, which we seeke after *Amen.*

